

THE
TRUE ART OF
LIVING WELL.

THE RIGHT VSE OF
things indifferent.

THE PLAINE FOOT-PATH
to the Paradise of God.

*Three Sermons preached at Cambridge,
Westminster, and Worcester, by IOHN
RACSTER Minister of the
word, and Preacher.*



LONDON,

Printed for *Thomas Clarke*, and are to
be sold at his shop in *Paules church-*
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1605.

THE
TRAVEL ART
GIVING WELL
THE RIGHT USE OF
things in the world

THE TRAVEL ART
is the way to God
The way to God is the way to
the Kingdom of Heaven
The way to the Kingdom of Heaven
is the way to God

Printed at the University of
Cambridge in the year 1651
and in the year 1652

1651

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THE EPISTLE
DEDICATORIE, AND
to the Reader.

DEO
ECCLESIAE
TIBI

THree words in one esconchion
displaying three vertues in one
man, towards God godlinesse,
to his countrey charitie, and
goodnesse to thee, Deo, patriæ,
tibi, to God, his countrey, and to thee, doth
Maister Lambert dedicate his booke. Which
invention of his, sorting well with my desire,
though my desert be farre short of his, I will,
God willing, in this act of dedicating this
my shlesse worke of mine, try my skill how I

The Epistle dedicatorie,

can use his instrument, contenting my selfe, as well I may, to be his second. First, Deo, to God, as to my author, I the writer dedicate these my labours, my selfe, my whole life, and all my actions as God shall giue grace. And this dedication brancheth it selfe out two wayes. Hallelu-iah, the dedication of praise, and Hosanna, the dedication of prayer. It becometh vs well in all humilitie with thanks and praise to dedicate our workes to God, we being thereunto instructed by nature it selfe. All rivers pay tribute vnto the Ocean, thereby acknowledging their head, because the sea filleth them all, and supplieth all their wants: so must all soules giue praise vnto God, acknowledging in him the fountaine of their essence or being, and the well of their being and doing well. Nam de plenitudine eius omnes bibimus, Of his fulnesse we all haue drunke: all our wants are supplied from him, all our diseases are cured in him, al our goodnes is procured through him, all our life is guided by him, all our happinessse and saluation cometh of him, Omne datum, &c. Euery good giuing and euerie perfect gift is from aboue, & cometh down from the father of lights. This alwayes with all thankfulnessse we do acknowledge, most mightie, most mercifull, most glorious God
and

and to the Reader.

and Father. And this is our Hallelu-iah, our dedication of praise vnto the Lord. Our Hosanna, our dedication of prayer, is Ana Domine, Salua obsecro; Ana Domine, da succellum obsecro: Prosper thy king O Lord, O Lord prosper thy kingdome here with vs: prosper euery word and worke tending to the aduancing of thy kingdome, our king, thy Christ, our Lord and God. Prosper O Lord this word and worke of me thine unworthy seruant, that being of it selfe but granum, a very small thing in it selfe, but a graine, it may through thee be made semen, a seed, that is, of an effectual qualitie, where it is but of a contemptible quantitie. And blesse the growth of this seed by being present with vs, as thou hast bene with thy former seruants of old, that euery one of vs, knowing thee to be the chiefe and true husbandman, may pray and say vnto thee: Let my wordes O Lord drop as the raine, and my speech distill as the dew: as the showre vpon the herbes, and as the great raine vpon the grasse: so let thy doctrine in my mouth make fruitfull the hearts of all that heare it. Thus doth praise and prayer commend this cause vnto the Lord. In the next place, next vnto God, is the Church of God; which being a vine will afford a shadow to such as gather grapes; being an house ministreth a

The Epistle dedicatorie,

couering to the Ministers that be vnder her
roofe; and being the mother of vs all, doth cha-
ritably accept the meanest offerings and deuo-
tion of the meanest of vs all. These be the argu-
ments that assure me, that albeit, as in the ma-
teriall tabernacle, so likewise in the spirituall
building of the spirituall temple, some bring
gold, that is, workes of greater moment, others
bring siluer, things of brighter and finer shew,
others bring brasse, matter of more strength,
and others there be that bring blew silke, pur-
ple, scarlet, and fine linnen, that is, daintie de-
nices, dlectable, curious, and costly: yet is it
my hope still, that my poore endeuors, my home-
ly stuffe, whether haire or skins, or whatsoeuer
else they shall be thought to be, will serue for
some vse or purpose in the Church: and my
willing mind to do good (though attended but
a little, and extended in effect but to a few)
shall not be condemned, though it deserue but
sleenderly to be commended. First in all our a-
ctiōs is God to be remēbred, next the Church,
thirdly some principall man in the Church,
and lastly the good of euery common Christian
in this case is to be intended. The third point
therefore is twofold: Tibi, to thee the patron
of my paines, and Tibi to thee the reader of
my booke: the reading also being different, the

and to the Reader.

one requiring an Emphasis, and the other including an Antithesis. First Emphaticus, and principaliter, emphatically and principally, putting a difference betweene the protector and the partner, betweene a father and a friend. Tibi to thee thou painfull pillar, and stout standard bearer of the Church: tibi to thee thou chiefe prelate of this our prouince: tibi to thee thou most famous Bishop of a most fertile countrey and faithfull people: tibi to thee, to thee, I say, thou reuerend father, the learned Bishop of worthie Worcester, to thee I commend and dedicate these whatsoeuer labours of mine, labouring much in my mind, how to make known unto the world, and your Lordship, how much, aswel in the behalfe of my poore Church, whose case I tender as mine owne, as also in regard of my wretched selfe, formerly beyond all deserts favoured, I stand in all dutie bound to honour your Lordship: but I haue bene too forgetful of my dutie herein. I do also confesse my weaknessse and unworthinesse herein: and euen this is one of the degrees of happinesse: primus felicitatis gradus est non delinquere, secundus delicta agnoscere; it is the first and chieffest point of happinesse not to offend, the second is, to acknowledge our offences; saith S. Cyprian. Now therefore as a faithfull messenger of a
gratefull

The Epistle dedicatorie,

gratefull mind, Tibi to thee I send this sun-
burnt child of mine, it hath the maintenance
of truth from the father of goodnesse; O let it,
let it haue the countenance of authoritie from
your fatherly goodnesse. This Tibi to thee is
with difference and with preheminance: there
is another without difference, and without ex-
ception: for he that publisheth any thing can
forbid none, but committeth his writings indis-
ferently vnto all without any exception at all.
Tibi to thee that art learned, or art vnlarned:
Tibi to thee that art godly, or art vngod-
ly, Tibi to thee that art good, or art bad: to
thee that art sound of heart, or art not sound:
Tibi to thee, that louest learning, and Tiburn
to thee that louest not learning: Tibi to thee,
that hast money, and Tibi to thee, that hast
it not: Tibi to thee that buyest, and Tibi to
thee that borrowest this booke: Tibi to thee,
that passest by, and Tibi to thee, that comest
into euery one seuerally sparing none, but pluc-
king them secretly by the sleeves: Tibi to thee
belongeth to harken vnto the doctrine of truth.
Tibi to thee that printest, that they may be
sold: to thee that sellest, that they may be
bought; to thee that buyest, that thou maist
read; to thee that readest, that thou maist vn-
derstand; to thee that understandest, that thou
maist

and to the Reader.

maist beleene; to thee that beleeneſt, that thou
maist praſtiſe; to thee that praſtiſeſt, that thou
maist continue: to thee that printeſt, ſelleſt,
buyeſt, readeſt, underſtandeſt, cleeneſt, pra-
ctiſeſt, continueſt, and perſeuereſt in the word
of truth, is this worke of truth committed. And
thus we commit all to God, our ſelues with all.
God ſaue England, and the King, and people
thereof: God bleſſe Worceſter, and the Biſhop
thereof: God ſend vs all his grace. Suckley in
Worceſterſhire: 15 ianuarij Nouemb. the 6.
Anno Dom. 1604.

Yours in all dutie and true loue,

John Raſter.



THE TRVE ART of liuing well.

MATTH. CHAP. IO. VER. I 6.

*Be ye therefore wise as serpents, and
innocent as doves.*



IN the second Epistle to
Timothie , the third
Chapter and first verse,
the Apostle prophec-
ieth of our times : *This
know* (saith he) *that in the last dayes shall
come perillous times.* There is none that
doubteth , but that these , wherein we
liue, be the last dayes , and therefore it
is more then certaine that these be the
perillous times : wherein (as saith Na-
zianzen) especially to men of our pro-
fession, *φροντίδων ἐπιπλοκαὶ. πραγμάτων ἐ-*
πισδρομαί, there be whole labyrinths of

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cares

cares , whole faires of affaires , whole seas of troubles, whole worlds of wickednesse which daily oppresse vs. Εἰς τὰ καλὰ, γυμνὰ τὰ κακὰ. All goodnes cbbing hideth it selfe ; all naughtinesse bare-faced blusheth not. πλῆς, that is νῦς ἐν νύκτι, our ship, that is our soule faileth in the night. Χρῖσθς καθύπνου, Christ is asleepe, if not in the ship , yet in the soules and consciences of men.

In the 29. of Genesis *Rahel*, that is *ouis* a sheepe, beareth *Beniamin*, that is *lupum rapacem*, a rauenous wolfe, in the 49. of Genesis : but it cost her her life for her labour ; the sheepe died in trauell with the wolfe : *Genes. 35*. But in the beginning of this verse, the words immediatly going before my text there is a greater danger: not *partus*, but, *pugna luporum*, not the birth of one, but the battaile of manie wolues of your soules. *Ecce ego mitto vos*, Behold I send you, *tanquam oues*, as sheepe in the midst of wolues: which could not be without daunger of death. And therefore as a
wife

wife captaine, in these words he warneth and armeth vs and them against the dangerous conflict in this perilous time. *Estote igitur: Be ye therefore wise as serpents, but innocent as doves:* where there is not a word that hath not *sum pondus* his weight: nay euery word is *pondus*, it is a weight; for without this euery man hath his *Tekel*, that is, euery one is weyed in the ballance, & found too light. *Dan. 5. 27.* But if wisdom be in the one scale, that is, in our vnderstanding, and innocencie or simplicitie in the other, that is our will, we shall weigh somewhat in the ballance, that is in the estimation of Christ our Sauour. The one is the weight of iudgement: *Be ye wise as serpents:* and the other the weight of iustice: *and innocent as doves.*

And as we see in a case of weights, all of them be contained one in the other, so likewise the parts of this text stand like weights one within another. For first here be two precepts or com-

maundements : *Be ye wise as serpents*: this is the first precept; *And innocent as doves*: this is the second. And these two precepts haue two vertues in them: the first is wisdom, *prudentes*, *wise as serpents*. The second innocencie, *innocentes*, *innocent as doves*. And these two vertues haue two examples : *Sicut serpentes*, *as serpents*; this is the first example or patterne: *Sicut columba*, *as doves*, this is the second patterne or example. Two precepts, two vertues, two examples, all of them one within the other waight-wise. For first, for the former precept, there is *Estote*, *Be ye*; this is the precept, then *prudentes*, *wise*, here is the vertue : and then, *sicut serpentes*, *as serpents*, here is the example. Againe for the later precept, first we must repeate *Estote*, *Be ye*, and this maketh the precept, then *innocentes*, *innocent*, that is the vertue : and then *sicut columba*, *as doves*, this is the example. *Be ye therefore wise as serpents, and innocent as doves. Estote, Be ye*. To euery commandement there

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there be annexed two estates *ἀρχὴ*, & *πρῶτος ἀρχὴ*, the commanding and commanded estates : and these two estates require two conditions : the one is *ἐξουσία*, authoritie in the commander: and the other is *δυναμὶς*, abilitie in the commanded, and these two iointly together make good euery cōmandement: *poteslas*, authoritie in the superiour to command; and *potentia*, power in the inferiour to do that which is commanded: and these two be comprised vnder this one word *Estate*, *Beye*. First for *poteslas* the authoritie of the commander, it is Christ that saith *Estate*, *Beye*, and he is their and our Lord. *Ioh. 13. Ye call me Lord and maister, and ye say well, for so I am:* and therefore he hath good authority to command. Nay he is *filius* the sonne of God, and in this regard he saith, *Mat. 28. Data est mihi omnis potestas*: all power or authoritie is giuen me, both in heauen and earth. Secondly for *potentia*, the ability of the Apostles and all true Christians to obey this com-

mandement : *Estote prudentes*, Be ye wise : that also is taken from their master : for the words of Christ are able to make men wise : nay they are able to make the sonnes of men the sonnes of God : *Ioh. 1. 12.* *As many as receiued him to them he gaue power to be the sonnes of God.* And therefore all they that heare the word of God and beleue it, haue power also in some sort to do it. For Christs cōmandement is not *Dictum*, a meere word, but it is *Dictum factum*, a word done, it giueth ability of doing to all those that hearken vnto it : *αὐτὸς ῥῆμα, αὐτὸ ἔργον*, his word and his deed goeth together. And therefore no doubt this verie word *Estote*, Be ye, was his act to make them wise. And he continueth the same in the 20. of Iohn : for to those that in this place he saith *Estote*, Be ye wise : to those in that place he saith, *Accipite*, Receiue the holy Ghost : and with him *Tetigisse* is *Docuisse*, if the holy Ghost do but touch the heart, it teacheth it wisdome, and all goodnesse.

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Thus you see the equitie of this *Estate*, this commandement, for so I had rather call it, then an exhortation, consisteth in two things: in the authority of the commander, which is Christ the sonne of God, and in the abilitie of the Apostles, who are enabled by Christ and the holy Ghost. And from the equity of this commandement we may learne to know the iniquitie of all other commandeméts that swerue from this, which consisteth likewise in two points: either in vsurpation, in coming to authoritie; or in tyrannie in vsing it: when he commandeth that ought to obey, or that is commāded that can not be done. And from hence all that be in authoritie either in Church or commonwealth, or haue anie place or calling in either of them both, may learne to examine themselues, both in the cause & effect of their calling. First whether they haue Christs commandement, Christs call for their calling: whether he said vnto them, *Estate, Be*

ye : Be ye Bishops , be ye Magistrates ,
 be ye Ministers , or else they crept vnto
 it by corruption . But if they be so blind
 that they cannot see this simply in it
 selfe , then let them looke vnto it in the
 effect , let them consider how they fit
 their place and calling , how able they
 are to go through with the workes of
 God : for whosoever is called of God ,
 is enabled of God ; for they that haue
 from him *Estote* , haue *Accipite* also : to
 whom he saith , *Be ye* , to the same he
 saith , *Receiue ye* : Be ye , that you may
 receiue : Receiue ye , that you may be
 able to be such as he willeth you to be .

Estote , *Be ye* : thus much of this word
 single by it selfe : now as it is ioyned to
 the rest of the words of my text .

Estote , *Be ye* : not *sicut serpentes* , as *serpents* , for the serpent is not to be imi-
 rated of vs in all things , not in the poi-
 son of the serpent , but in the wisdom
 of the serpent : *Estote prudentes* , *Be ye*
wise as serpents , not first *sicut serpentes* ,
Be ye as serpents , & then *prudentes* , *wise* :
 for

for then the poison should beare sway,
and the wisdom would be corrupted:
but first *prudentes*, be ye wise, and then
sicut serpentes, as serpents, and so the
wisdom preuaileth, and the poison
which is our corrupt nature, is purged
and sanctified by that heavenly wise-
dome.

*Estote igitur prudentes: Be ye therefore
wise.* This is the vertue, not that which
Aristotle maketh the forme of all moral
vertues, but which Christ maketh the
ground of Diuine politiques. *Estote
prudentes, be ye wise.* Some deuide all
Diuinitie according to the threefold
vse thereof into these three kinds: the
one is schoole diuinitie, and that is in
speciall request amongst the Papistes:
the other is preaching diuinitie, & that
is wholly studied by the Puritanes: the
third is politicke diuinitie, and that is
put in practise amongst all, but espe-
cially in the Popes pallace and colledge
of Cardinals; where you shall haue
some, that whē they are good neither
for

for the schoole, nor for the pulpit, yet because they can lay a plot for a liuing, and plot a peece of knauerie, of policie I should say, as well as anie of *Machiuel* his scholers, haue gotten great place in the Church, & are highly esteemed of for their gouernmēt; which gouernment of theirs is pure policie: but as for poore Diuinitie, they seeme either not to haue it, or care not for to vse it. O say they, it is not good in policie, when their conscience telleth them it is good in honesty. These be wise men but without learning or honestie. And I assure you, beloued, when I consider the course of the world, what plots, policies, and circumuentions be in the world, then I thinke men be too wise: but when againe I behold the want of religion, and *the feare of God which is the beginning of wisdom*, as the Scripture saith, when I see they want the beginning of wisdom, then I begin to think that they are not wise at all: then say I to my selfe, Surely Policie hath smothered

thered Diuinitie : this policie that is accounted the wisdom of the world is the diuels policie, to steale from man the wisdom of God. For this I dare auouch, that *Machiuel* his policie, is as good as *Achitophels* diuinitie : but Christs diuinitie is better policie. For this containeth the purity and quintessence of all, without anie drosse or dregs at all. Diuinitie, disputing, preaching, practising hath here the right vse : and this maketh the good Christian, right professor, and true Protestant. Let vs therefore now heare and learne this:

Estote igitur prudentes: Be ye therefore wise.

Now I beseech you vnderstand and consider that this heavenly wisdom, to which we are in this place inuited, is of diuers kinds, or rather hath diuers degrees. The first is prouidence, whereby we do *prospicere*, looke before vs, & whereunto we are stirred vp : *Prou. 6. Vade ad formicam o piger : Go to the pismire o thou sluggard, she prepareth her*
meate

meate in sommer, and gathereth her foode in haruest. And in the 10. of the Proverbs, verse 5. *He that gathereth in sommer is the sonne of wisdom: but he that sleepeth in haruest is the sonne of confusion.* An example hereof we haue in *Ioseph*, in auoiding spirituall euil in the case of *Potiphars* wife, and in storing & hoording vp temporal goods in the place of *Pharaos* officer: *Gen. 41.*

2. The second kinde or degree of this wisdom is circumspection, not only *prospicere*, to looke before vs, but on euerie side of vs: the definition is *cantela contrariorum vitiorum*, a diligent heed of auoiding contrarie vices; and the worke is to order the affections. To beware of contrarie vices, it behoueth vs to be circumspect, lest in shunning couetousnesse we fall into prodigalitie, or in auoiding rashnesse we become too fearefull; and therefore it is wisdom to be circumspect, that is, to looke round about vs, & to order all our affections. And to this purpose the holy Ghost speaketh:

speaketh: *Pro. 4. Omni custodiâ custodi cor tuum*, Looke to thine heart, and the affections thereof, *with all diligence*; being about to say *Custodi*, keepe, he first saith, *Omni custodiâ*, with all diligence keepe thine heart; least thou shut the doores on this side of the heart against thine enemies, and open the gates vnto them on the other. This kind of wisdom they haue not, who do so shun pouertie or other present euill, that they fall into eternall euill; not vnlike vnto starting horses, which starting and shunning shadowes, plunge them selues into true danger, from whence they cannot get out. And this kind or degree of wisdom, is commended vnto vs in the first of *Ezechiel*, in the similitude of a wheele that did runne round about, and in the similitude of the rings in the wheele, which were round in a round; but especially in the eyes in the rings: *and their rings were full of eyes*: the minde of a circumspect man is like eyes in a ring, and rings in a wheele,

whee, which be round, see round, and runne round.

The third kind of this heavenly wisdom, is discretion : and the worke hereof is not only as the first kind *prospicere*, to looke before vs; nor as the second, *circumspicere*, to looke round about vs: but it is *introspicere*, to looke into matters. And this worke of discretion *introspicere*, to looke into things, is of two sorts : the one is generall, to looke into all things, & *discernere*, and to discerne betweene vertue and vice, betweene bad and good : & the other is more particular ; to looke into the good, & *pretium rerum aestimare*, to esteeme of euerie thing as it is woorth. The first worke of discretion is to discerne betweene good and bad : for there be certaine vices, that beare the face of vertues. Crueltie is couered with the name of iustice, remissnes called lenitie, couetousnesse is cloathed like thrift, pride like liberalitie ; so that a man may be deceiued in them : but
he

he that is so discreet as to discern betweene good and euill, shall neuer incurre the danger of the curse, *Isa, 5. Wo be vnto you that call euill good, and good euill; darknesse light, and light darknesse.*

And he that is thus wise shall see and acknowledge, in the abundance of temporall commodities great want, in the ioy of earthly pleasures much sorrow, in the inioying of worldly glory much ignominie, in the glorie of fleshly beautie great deformitie. And this is the first worke of discretion. The second is the good being separated from the bad, *pretium rerum aestimare*, to iudge of the good as euerie parcell is worth; and this also is an high point of wisdom, to know the price of things, and requireth the whole knowledge of all diuinitie, for there is none can prize anie thing without the knowledge of the thing; and there is no true knowledge but in diuinitie. And therefore that we may know truly how to prize all things, wee must haue the know-

knowledge of all Diuinitie; and that is
 set down by *S. Augustine* in two words
 or syllables: *Nouerim te, nouerim me*:
 Giue me grace, ô Lord, saith he, that I
 may know thee, that I may know me.
Nouerim te, that I may know thee to
 be the creator of heauen and earth: *No-
 uerim me*, that I may know my selfe the
 worke of thy hands, and may in discre-
 tion demeane my selfe towards thee as
 one of thy creatures: *Nouerim te*, that
 I may know thee to be the redeemer of
 mankind: *Nouerim me*, that I may
 know my selfe to be a grieuous sinner,
 & therupon in discretiô make meanes
 to be redeemed by faith and repen-
 tance. *Nouerim te, nouerim me*, that is,
nouerim te in me: that is, Giue me thy
 grace ô God, that I may know thee &
 me, that I may know thee in me, that
 is, that we may know the gifis of God
 that be in vs; that wee prize not our
 selues at a lower rate then God hath set
 of vs. God hath giuen vs immortall
 soules, which be more worth then all
 this

his transitorie world besides, he hath promised vs eternal life which is better the many worlds; nay he hath bought vs, and purchased all this for vs with his most precious bloud, euerie drop wherof is worth ten thousand worlds. And therefore seeing hee hath paid so deare a price for vs, let vs in discretion learne to know our owne worthinesse, and neither sell our selues for nothing as did *Abab*, who sold himselfe to worke wickednes in the sight of God: neither let vs sell our heritage, to wit, euerglasting life, for a thing of nothing, a temporarie commoditie, a momentarie pleasure, a mease of pottage, as did *Esau*. But let vs with *S. Paul*, account all things as losse and doun in comparison of the crosse of Christ and the benefits therof. And so we shall rightly looke into and iudge of the price of things, if we thus discreetly looke into matters. For the mind of a discreet mā, is like the beasts that were about the throne, that had eyes *ante* and *retro*, before and behind,

Ren. 4. 6. nay like the bodies of those beastes, that were full of eyes within,
Rencl. 4. 8.

4

The fourth and last degree or kinde of this wisdome is, *ἡ γαμωρικὴ* as *Plato* speaketh, that that directeth all the rest, which determineth, what, whē, where and how any matter is to be brought to passe: and it shall be called by me Direction, because it directeth all the rest. And this kinde beareth the name of the *Genus*, & is deuided by *Tully* in the second of his *Rhetorickes* as the whole, into these parts: *Prudentia tres sunt partes*, there be three parts of wisdome: *memoria, intelligentia, providentia*. *Memoria est, per quam animus repetit illa quæ fuerunt*. *Memorie* is that by which the mind recalleth those things that are past: *Intelligentia, per quam ea prospicit quæ sunt*, *Vnderstanding* or insight is that whereby the minde spieth those things that now are. *Providentia, per quam futuri aliquid videtur antequam factum est*, *Providence* is that whereby the

the minde descrieth a thing to come long before it be done; and all these saith *Seneca*, when they be in course and order, be the worke of direction. *Presentia, ordina*, order (saith he) things present; *futura prouide*, prouide for things to come: *Præterita recordare*, remember things past. And what is this but the work of direction in euery one of these? Order, remember, prouide, things present, past, to come: me thinketh that I heare the voice of a maister of a familie, giuing direction to his familie. *S. Bernard* setteth out this matter most elegantly by three particles: *unde, ubi*, and *quo*: whence, where, and whither: and all this is brought in with a *Considera*, consider, which implieth discretion. *Considera unde venis*, consider whence thou comest, & *erubescere*, and blush for shame: *ubi es*, where thou art, & *ingemiscere*, and sigh for sorrow: *quo tendis*, whither thou goest, & *contremiscere*, and quake for feare. Quake for feare, when thou considerest of the de-

solation of the graue, whither thou goest; sigh for forow whē thou hearest the wickednesse of the world wherein thou art: blush for shame when thou seest the basenesse of the earth from whence thou art taken: the earth that bare thee, breedeth wormes to deuour thee; the world that keepeth thee, keepeth wolues to destroy thee: the graue that expecteth thee, hath darknesse to couer thee: of our selues we can sing no other song then that that hath bene sung alreadie, though to another tune & in another case, ἄθλιος ὁ ἀθλιος ἀπ' ἀθλίου πρὸς ἀθλιον, *Miser, per miserū, à misero, ad miserum*: Miserable man, goeth frō the miserable earth, by the miserable world, to the miserable graue: neither is there anie remedie to be found for all this, but in the house of wisedome, neither haue we any wisedome but by direction; neither is there anie better direction in the whole Scripture then in this place.

Estote igitur prudentes sicut serpentes:

Be

Be ye therefore wise as serpents. For here you haue heard the commandement of wisdom, *Estote, Be ye;* and the vertue it self, *prudentes, wise;* and now you shal heare the example and see the patterne. *Sicut serpentes, As serpents.*

Not *Estote serpentes*, Be ye serpents, nor *estote sicut serpentes*, be ye as serpents in all things, nor, *estote malitiosi*, or *venenosi sicut serpentes*, be ye malicious or venomous as serpents: no nor *estote astuti*, be ye subtle to deceiue as serpents: but, *estote prudentes sicut serpentes*, be ye wise as serpents: wherein there be three circumstances, *quid, à quo, quomodo.* *Quid*, what we must learne, and that is, *bonum serpentis*, that which is good in the serpent, to wit, his wisdom, chose the good, and leaue the euill. *A quo*, of whom we must learne, *à serpente*, of the serpent the betrayer of man; we must not be ashamed to learne good of our enemies, nay learne good of the euill if they haue anie, nay of the diuel him selfe if it were possible. Thirdly,

quomodo, how we must learne this wisdom of the serpent: *sicut*, as: *sicut*, euē as, this is the meanes how to do it, if we conforme our selues to the wisdom of the serpent; and that is to be done in three points. This *sicut* is of three sorts. The first (according to *S. Hierom*) is, that the serpent, for the sauegard of his head, doth expose his whole bodie to danger, winding in & couering his head with his whole bodie beside, *καρὰν περιλάβο καὶ τὸ σῶμα σάσει*. So we likewise for our head Christ Iesus ought to neglect our owne liues, and all that is ours, to vndergo any calamitie either in bodie or goods, so that we may, as the Apostle speaketh, *κρατῆν τὴν καρὰν*, holde fast the head vnto the end by a liuely faith in Christ Iesus, who is our head, which we must strue to hold fast by the hand of faith, what danger soeuer befall vs. If we be Christs sheepe, let the worlds wolues, in Gods name, take our fleece, & teare our carcas, so we haue this wit with the serpent

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to keepe our head, we shall not lose by the bargaine.

The second wisdom of the serpent to be imitated of vs, is, that the serpent *stoppeth her eare at the voice of the charmer, charme he neuer so wisely*, as it is in the Psalme; the charmer seeketh for a certaine poyson in the serpents head which is medicinable: & the serpent to preuent him, and not be beguiled by his enchantments, stoppeth one of his eares with the earth, and the other with his taile: so wise & holy men do stop one eare with the remembrance of death, and the other with the consideration of their owne frailtie, weighing diligently by what and how many waies they may perish, lest they should giue eare vnto the suggestions of the diuell. For this is both a spurre and a bridle, a spurre to goodnesse, and a bridle from wickednesse: *Whatsoever thou takest in hand, remember the end, and thou shalt neuer do amisse: Eccles. 7.* the last verse.

The third wisdom of the serpent is, that he strippeth off his old skin: for when he is waxen old, and beginneth to feeble his bodie to be a burden vnto him, by reason of the corruption that is in him; he glideth himselfe through some straight hole, in some rocke, and so leauing his skin behind him, is made whole, and becometh young againe. And so we, saith S. Augustine, *Sicut serpens exuias deponit, ita nos veterem hominem exuimus*: As the serpent strippeth off his old skin, so let vs put off the old man, if we will be wise as the serpent. Deponite vos, put off saith S. Paul, concerning the conuersation in times past, the old man: Ephes. 4. 22. Wherein there be two speciall points to be paralleled in a Christian life. The one is, *Fora nimis angustia*, the straightnesse of the hole: for if the hole be wide, the serpent creepeth in without any great adoe, and passeth through also to no purpose, for he carieth his skin with him, although he leaue the place or hole behind him: and

& therfore he choseth a straight or narrow hole. The second is, *Loci stabilitas*, for though the hole be narrow, yet if the place be not firme it is to lesse purpose. For as if the hole be too wide, he carieth his skin with him: so if the place be not firme, he carieth the hole with him; both the place and his skin goeth with him, and so his burden is increased: and therefore he chooseth a narrow hole, there is *angustia*, and a narrow hole in a rocke, there is *stabilitas*, firmenesse or stabilitie: and these two are to be imitated of vs. First for *angustia via*, the straitnesse of the way: *Luk. 13. 24. Striue to enter in at the strait gate; striue to enter*, there is difficultie in the action; at the straite gate, there is *via angustia*, the hard passage, and the reason why we should striue is set downe *Matth. 7. 14. Because the gate is strait, the way narrow that leadeth to life, & pauci inueniunt, and few there be that finde it.* The gate is strait, no passage for 2. men at once, the old mā & the new man can not enter in together; but the old man

must be cast off, and then the newe man may get in at this strait gate. The gate is strait, yea and the way is narrow too, it is hard for a man that is heauie loaden, to get ouer a narrow bridge, but if he wil go ouer, he must lay down his burden, and so passe ouer himselfe. And so we, must cast off vs the burden of sinne by repentance, if we meane to walke in this narrow way: the gate strait, the way narrow, & *pauci inueniunt*, and few there be that find it: it is no common roade high-way, wherein the blind and the lame do walke, but *pauci inueniunt, few there be that find it*. He must haue his eyes in his head, that is the eyes of his vnderstāding, enlightened with true wildome; and his feet sound, that is, a good conuersatiō, that entreth in with few into this gate, and walke in this way: for this is *porta salutis*, and *via vite*, the gate of saluation, and the way of life.

Secondly, besides the straitnesse of the way, there is required in the life of

a Christian, *stabilis as petra*, the firme-
 nesse of a rocke, that his ground may
 be good: for many of the heathen wal-
 ked in a strait way, and kept a strict
 course of liuing: *Crysippus* verie conti-
 nent, *Fabritius* very abstinent, *Aristides*
 verie iust, *Socrates* verie patient, but be-
 cause their ground was not good,
 though their way was strait, all their
 good actions were nothing else, but
splendida peccata, sinne in silken appa-
 rell. And therefore the true Christian,
 that meaneth to leade a new life, must
manere in stabili proposito, hauing his
 whole soule by faith settled and groun-
 ded vpon Christ, who is the true spiri-
 tuall rocke, I. Cor. 10. 4.

And this is, *sicut serpentes*, as serpents:
 as serpents couer your head in the day
 of battel, that the serpent slay you not:
 as serpents, stop your eares in the time
 of danger, that the serpent intrap you
 not: as serpents, strip off your old man,
 that the old serpent out-strip you not.
 Be ye therefore wise as serpents, because

the

the serpent is your enemy. And this shall suffice, of the first precept, the first vertue, and first example.

The second precept, because it is not *explicitè*, expressly set downe with an *Estote, Beye*, as the former: but *implicitè*, infolded in this coniunction *&*, and, therefore you must conceiue, that it was likewise *implicitè*, infolded in infolding the former, and so leauing this, as painters do their pictures to be considered on the other side of the table, I come to the vertue & example, which be specified in my text.

And innocent as doves.

But first a word or two of the coherence of both these precepts implied in the first particle *&*, and. There is great affinity between doing good & eschuing euill, and therefore both our Saviour Christ here, and S. Paule elsewhere, ioyneth them together as vnseparable companions. S. Paule in the 16 to the Romaines, verse 19. both expoundeth this place, and maketh the selfe

selfe same connexion that is here. *Volo vos sapientes esse in bono*: I will that ye be wise in that which is good, that is, be ye wise as serpents. *Simplices vero in malo*: But simple in that which is euill, that is, and innocent as doves. Paules *volo*, and Christs *estote* is the same, but that the one is set downe in the obiekt, and the other in the subiect. S. Gregorie in his pastor: cap. 25. alledging this verie place faith, *Valde in electorum cordibus debet astutia serpentis, columbae simplicitatem astruere, & serpentis astutiam columbae simplicitas temperare*; In the harts of the elect the subtiltie of the serpent ought to vphold the simplicitie of the doue; and the simplicitie of the doue to temper the subtiltie of the serpent.

Estote prudentes sicut serpentes, ad intelligendas fraudes: Be ye wise as serpents (saith Chrysostome) to vnderstand their deceit: *simplices sicut columbae, ad ignoscendas iniurias*, and simple or innocent as doves to pardon their iniuries. Nazianzen, he will haue the medley of these

these vertues to make a mixture : and this AND to be the physitions *Ana. Be ye wise as serpents*, AND *innocent*, this *And* is *Ana*: that is, take as much innocencie as wisdom: *ana*, of both alike; and then the whole dosis, the whole receipt he maketh in this sort *χρηστέτα σωφροσύνη καὶ χρημότης*, Goodnesse mingled with knowledge. Now it is plaine, that *σύνεσις*, that is, knowledge or vnderstanding, is in the former vertue in wisdom, and is contained in this: *Be ye wise*. And therefore it is certaine, that *χρηστότης* goodnesse is in this later, in innocencie; contained in this, *Be ye innocent*. And I will shew and proue vnto you, that this is a principal vertue, more principall then iustice it selfe: And first to begin with the furthest degree of simplicitie.

- I Some there be, that because they see the words *vis* and *iuss* to haue neither more nor lesse, but the selfe same letters: therefore they thinke the things also to be neither more nor lesse, but iust

: and iust the selfe same : if they might, they
Be ye thinke they haue right to doe as they
s, list, and to haue what they like. These
 inno- haue neither part nor portion in this
 alike; vertue: but yet this I will say for them,
 whole they come nearer to it then the hypo-
crisita crites : for the sinnes of violence be
 ngled simple, that is, single: but the sinnes of
 e, that deceit be double, both the sinne and
 crsta- the deceit. This is the one kinde of
 wise- naughtie goodnesse, that are good to
Be ye none but themselves. This is the first
 that and worst kind of simplicitie, the sim-
 in in- plicitie of sinne, which is, *simpliciter*
inno- *malum*, simply euill.

vnto The second kinde of simplicitie is,
 more whē men be by nature simple without
 d first vnderstanding, such as we call inno-
 ce of cents: and these, though they haue no
 y see share in this commandement, yet are
 ither they better then the former. A foole is
 e let- better then a violent or vniust man; for
 ings this, though it be *simplex malum*, a sim-
 but ple euill, yet is it not *malum simpliciter*,
 iust an euill simply, because I take it to be
malum

malum pœna, not *culpa*; a punishment that is laid vpon them, rather then any fault of their owne.

- 3 The third degree of simplicitie and innocencie is in them that carrie this minde, *Neminem ledere*, as *Tullie* saith, to hurt no bodie. And here simplicitie or innocencie entreth into the degrees of goodnesse; it is a step to goodnesse to haue this conscience, and to beare this mind, that thou wilt hurt no body neither by thought, word nor deed.

- 4 The fourth degree is *propulsare iniuriam*, as the *Orator* speaketh, not onely not to do iniurie thy selfe, but to hinder others also from doing iniurie as much as in thee lieth; to be so far from hurting thy brother, that thou hast a care of him that he be not hurt by others. And this is a further degree of goodnesse then the former.

- 5 The fifth and last is, *vince malum bono*, *Overcome euill with goodnesse*, *Rom. 12. 21.* Not onely not to doe iniurie, which is good; but defend from iniurie

rie, which is better : nay, not only not to do iniurie, and to defend against iniurie; but to do good, that is, to be beneficiall, and that to thine enemy, to do good against euill. To do euill for good, is *merè diabolicum*, meere diuellish; for so did he, in slandering, and transgressing against God who created him good: to do euill for euill is *merè belluinum*, meere brutishnesse, for so do they which hurt and goare one another: to do good for good is *merè humanum*, meere humane; for so do we, for this is common courtesie amongst men: to do good for euill, is *merè diuinum*, meere diuine; for so did Christ when he prayed for his enemies. And this is the true patterne of perfect innocencie: which maketh *Dauid* to appeale vnto the Lord for iudgement: *The Lord be iudge betweene thee and me*, when he had done good for euil. 1. *Sa.* 24. This was *Dauids* innocencie, and this was Christs innocencie, and this innocencie is goodnesse, & this good-

nesse is better then righteousness, for it goeth a degree beyond it: *Rom. 5.7.* Doubtlesse a man would scarce die for a righteous man, but for a good man it may be one durst die: where *δικαιος*, a righteous man, is he that doth no iniurie, but dealeth vprightly with all. But this *γαθος* is *χρησδε*, which is the nearest to *χρησδε*, a good man is he that doth good to all, to his power. And this *χρησδε*, this good man is Christs *ἀνέγκαιος*, as *Nazianzen* implieth, and as the word it selfe may seem to implie: for *ἀνέγκαιος*, whose simple is to compound, is a compound word, & yet it signifieth a simple man; which implieth thus much, that this *simplex*, is not a simple simple man, but a simple man, and a good man, that liueth in all singleness, integritie, and sinceritie of life: and this is the weight of our Sauour his words in this place, *καὶ ἀνέγκαιος*, and innocent. Now followeth the last point, the patterne or example of the later vertue.

Sicut columba, as doves.

The

The holy Scripture attributeth vnto
 Doues, both argumēt of praise, which
 the godly lay hold on, and matter of
 dispraise, which the vngodly follow.
 The arguments of praise be, that they
 flie most swifely, lacke gall and bitter-
 nesse, feed not on dead car-kasses, loue
 cleare waters; all which be proportio-
 nably answered in the quality of Gods
 children. But one thing is worthie the
 reprehension in them, that they are ea-
 sily deceived: and in this one thing
 the vngodly be like vnto thē: *Ose 7.11.*
Factus est Ephraim sicut columba sedu-
cta: Ephraim is like a dove deceiued. But
 all is nothing to this place, but the in-
 nocencie of the dove. *Be ye innocent as*
doues. And that cōsisteth in two points,
ἀταλὴς, and *ἀκακὴς*, the dove is with-
 out anie violent passions, and without
 anie great hurt. For the first, *S. Hierome*
 writing vpon the seuenth of *Osee*, saith,
 that other birds when their yong ones
 be taken from them, do fight before, &
 mourne after they be gone; but the

doue when her yong ones be taken, *non dolet, nō requirit*: and so must thou, if thou beest the child of God: though thy children, that is, whatsoeuer is deare vnto thee, be taken from thee, *non dolere*, not to be sorie, for *thesaurum habebis in celo*, Thou shalt haue treasure in heauen: *non requirere*, neither must ye make anie great adoe to get them againe, for *dabitur vobis*, it shall be giuen vnto you, ful measure, pressed downe, shaken together, and running ouer.

For the second, ἀβλαβής, they are without hurt. *Theophylact* vpō this my text writeth, that Doues, though they leese their yong ones, yet they returne *ad eosdem dominos*, to the same maisters that robbed them: *ad easdem ades*, to the same houses that betraied thē: nay, *ad eosdem nidos*, nay they hatch againe in the same nests that their other yong ones were killed in, stil enriching those that still spoile them. And so ought we by our Lord and maisters commandement: *to him that smiteth vs on the one cheeke,*

cheeke, turne the other: and he that would
take away thy cloake, giue him thy coate
also. And this is the sence of this place,
Be ye innocent as doves.

The summe of all that hath bene de-
liuered, is expressed by the Orator in
two words vnawares: *Ars viuendi*: it is
the art of liuing well, which exceedeth
all other arts in the better part. The
principles of all other arts be true only,
but the leuell of life, or the art of liuing
is both true & good. This is *ars archi-
tectonica*, the mistresse art of all others:
all other arts be but instruments of this
art of liuing. The grounds of Gram-
mer, the arguments of Logicke, the
perswasions of Rhetorike, the delights
of Musicke, the numbers of Arithme-
ticke, the measures of Geometrie, the
motions of Astronomie, be but instru-
ments and inuentions of men, to per-
fect the vnderstanding. All manuarie
arts serue especially for the bodie, as
the art of plowing & tilling the ground,
for the vse of the bellie: the art of spin-

ning and weauing, for the cloathing of the backe: but this art of liuing maketh vse of all other arts as instruments, and it furnisheth both the bodie and the soule with good and profitable things. It gouerneth the mind with wisdom, knowledge and discretion; and this is the first *Estate*, *Be ye wise*. It ruleth the bodie by temperance, abstinencie, sobrietie & chastity; and this is the second *Estate*, *Be ye innocent*. It perfecteth the both, by the feare of God, and loue of our neighbours; and this is both the first and second, both wisdom and innocencie. This is Christian ethicks, the verie art of liuing: so that whosoever hath not take out this lesson, liueth by chaunce and not by art, because he hath not the art of liuing. For he that is not wise, is caried away with euerie companie, vpon every occasion, vnto all naughtinesse. And he that careth not to be innocent, with the drunkards plaieth the good fellow, with the swearers is a forward gentleman, with adulterers

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terers is a companion, with theeues he
is a sharer. And that you may see eu-
dently that he liueth by chaunce, the
Scripture saith plainly of such a one,
that a wauering minded man is vnstable Lam. 1.8.
in all his wayes.

But he that is *sapiens* and *innocens*,
wise and innocent, is *quadratus*, fower
squared. Take a fower square stone, &
tosse it, tumble it, and cast it which
way you will, and it falleth alwayes a-
like; there is no alteration, but stil there
will be fower corners aboue, fower
beneath, and fower on each side: so
take a godly man, that is wise and in-
nocent, and turne him from aduersitie
to prosperitie, and from prosperitie to
aduersitie againe, and he will be still
the same, still *quadratus*, fower square.
Aboue, that is in prosperitie, he hath
fower corners; thankfulnessse to God,
friendlinesse to his neighbours, pitiful-
nesse to the poore, gentlenesse to all
men. Beneath, that is in aduersitie, he
hath fower likewise; patience without

grudging, meekenesse without repining, hope without enuying, faith without wauering; and these be they that make a man innocent. On both sides, that is, in both estates, he hath foure: prouidence, circumspection, discretion and direction; and these be they that make a man wise: and these be they that neuer can be moued, what storme of triall soeuer shall arise.

Estate igitur, &c.

Be ye therefore wise as serpents, and innocent as doves.

THE



THE RIGHT vse of things indif- ferent.

1. Cor. 10. 23, 24.

23 *All things are lawfull for me, but
all things are not expedient: all things are
lawfull for me, but all things edifie not.*

24 *Let no man seeke his owne, but eue-
ry man anothers wealth.*

THE generall doctrine of
these three Chapters, the
eight, ninth, and tenth
Chapters, is for the most
part a direction for vs, *in rebus medijs
& externis*, in matters indifferent and
externall things. For although God,
who is a spirit, *Ioh. 4.* will be worship-
ped in spirit and in truth, yet it is verie
materiall

materiall and available to Christianity and true religion, that the Church be rightly ordered, and reformed in these outward, temporall, and indifferent matters: partly in regard of our selues, that wee by these outward exercises may be drawne into the meditation of heauenly things: and partly in respect of God, who will haue nothing to be done fainedly or counterfeitly. And therefore they are greatly deceived, who do so greatly boast of the integritie of the soule, that in externall and outward affaires they thinke all things to be lawfull vnto them, and thereby apply themselues to the wils and dispositions of all men. The particular doctrine is concerning the right vse of meates, how farre they be lawfull, and when vnlawfull. But the especial point of these three Chapters which concerned the Corinthians especially, was the reproofe of the abuse of diuerse straying Christians amongst the, who although they had giuen their names

to Christ, yet did they keepe company with idolaters, they did eate & drinke with them euen those meates which were the remainders of beasts sacrificed to idols: whereby the weake consciences of many of their brethren were grievously offended.

We will stand vpon that doctrine which shall be agreeable to our times, and most profitable for this auditorie, following the generall doctrine in my exposition, touching all indifferent things, & externall, which compriseth vnder it the particular doctrine of meates, and the speciall, as concerning things sacrificed to idols: and this exposition will be most profitable for you to heare, & most easie for me to speake of. Now therefore (that I may come to my text) these two Verses containe two rules; the first is, *lex veritatis*, the law rule of truth, in the 23. verse: the second *lex charitatis*, the true rule of charitie, in the 24. verse. More plainly thus; first here is a directiue explicatiō

or a direction, by way of explication, which setteth downe *verum* the truth, in the 23. verse; then here is an exhortative application, or an exhortation to applie rightly the directions vnto our selues in the course of our liues, & squaring of our actions accordingly, which implieth *verum bonum*, both true, and good. In the direction there be two parts, the first a *maxima*, or generall rule, *Omnia mihi licent*, All things are lawfull to me: which although it be *simplex*, single, and but one in deede and sence, yet *verbis duplex*, it is twise iterated in this place, *Omnia mihi licet, sed non omnia conducunt*, All things are lawfull to me, but all things profite not: and againe, *Omnia mihi licent, sed non omnia edificant*; All things are lawfull to me, but all things edifie not. Secondly a caution or limitation of this generall rule, and that is two fold. For although all indifferent things simply in themselves considered, without regard of circumstances, be simply lawfull, yet if either in regard of our selues they be

not expedient, or profitable to vs; or in respect of our neighbors and brethren they tend not to the edification of our brethren, but rather to their hurt, then be they to vs vnlawfull: *Omnia mihi licent, sed non cōducunt*: But all things be not profitable vnto me: this is the first caution: *Omnia mihi licent, sed non omnia edificant*: But all things do not edifie: this is the second. So that in these indifferent matters, which may be either done or not done, we must briefly cōsider these two points: First, whether it be expedient for vs to do the or not: secondly, whether they tend to the edifying of our brethren or not: if both these concur, then are they to be done; if both or either repugne, then are they not to be done, but to be auoided.

The rule of charitie by way of application, both in regard of the matter and maner is two fold. For the matter, it either respecteth our selues or our neighbours: for the maner, it is either affirmatiue or negatiue: it regardeth our selues negatiuely: *Nemo querat*

quod suum est: Let no man seek that which is his owne: it respecteth our neighbour affirmatiuely: Sed quisque querat quod alterius est: But let euery man seeke that which is anothers.

Omnia, All things.

First for remouing of all doubt, and clearing of my text in all points from all ambiguitie, this question commeth euen now into my minde: how this may be, that all things should be lawfull, seeing that manie and almost innumerable things be altogether vnlawfull and vtterly forbidden. If this were the rule, and thus roughly to be vnderstood, then were it lawfull to sweare with the swearer, to drink with the drunkard, to steale with the theefe, and to be a partaker with the adulterer, and such like. To this I answer, first that we must learne of this our author, to make account of vnlawfull things as of sinne, *prinatiuè*, priuatiuely, and not *positiuè*, positiuely, calling sinne *avouie*, a transgression of the law, or as *Ansel-*

mus defineth originall sinne, to be nothing else but *carentia originalis iustitia*, a want of originall iustice: so is all sinne nothing else, nor all vnlawfull things anie thing else, but a want of iustice, a meere want, and therefore a meere nothing: and so *Iustine Martyr* telleth vs, τα γὰρ φαῦλα χρεῖται ἀλόγου εἰσι φαῦλα, καὶ φύσει: for euil and vnlawful things, saith he, by an euill, & vnreasonable vse, and not by nature, are made euill: and if they be nothing in nature, then are they worse then nothing in grace. All vnlawfull things therefore, and all sins, *quatenus & quamdiu*, so far forth, and so long as they are such, both in nature, law, and grace, they are nothing.

Secondly I answer, that it is a common rule, well knowne in schooles, *uniuersales vocēs non esse ultra terminos causę de qua agitur extendendas*, that is, no vniuersall voices or words are to be stretched beyond the confines of their causes of which they are spoken: and so in this place, in that he saith, that all things

things are lawfull vnto me, the meaning is thus to be vnderstood and not otherwise, all dayes, diets and meates, all indifferent things are lawfull to me. This is the state of the things: now followeth the case of law.

Licet, are lawfull.

There is a *licet necessitatis*, a *licet* of necessitie, and a *licet libertatis*, a *licet* of libertie. For things may be said to be lawfull either *absoluta necessitatis*, of absolute necessitie, and these include but one part of the contradiction, as to honor thy father is lawfull, but not to honor thy father is vnlawfull: to worship God is lawfull, but not to worship him is altogether vnlawfull. On the other side, not to steale lawfull, & therefore to steale vnlawfull, &c. Or else things are called lawfull *permissu libertatis*, of libertie permitted, & these include *utramque contradictionis partem*, both the parts of the contradiction, both the affirmatiue and negatiue part: as to obserue, and not obserue a day is both

both alike, to eate meate is lawfull, and not to eate meate is not vnlawfull; to weare some kind of apparell is lawfull, and not to weare some kind of apparell is likewise lawfull, &c. And this is the *licet*, which our Apostle speaketh of here, the *licet* of libertie of permission, or permitted libertie in matters indifferent. This is the priuiledge of the new Testament about the old; libertie about law, and law about law; the law of libertie about the law of feare. The Law saith, to touch a dead carcas defileth a man, and maketh him vncleane, *Deut. 14.* But libertie saith, *Omnia munda mundis*: All things are cleane to the cleane: *Tit. 1. 15.* The law of feare saith, as the minister of grace telleth vs, touch not, tast not, handle not, *Col. 2. 21.* But the law of libertie saith, *Arise Peter, kill and eate, Act. 10. 13.* The things that God hath purified pollute thou not, *Act. 10. 15.* The old Testament saith, many things are vnlawfull, in so much as to weare a garment of wollen and linnen;

it. 11.

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and to plow with an oxe and an asse is vnlawful, *Deu. 22. 10. 11.* and that many beasts, manie foules, many fishes are vnlawfull to be eaten. But the new Testament (as here you may see) telleth vs, that *Omnia mihi licet*, all things are lawfull to me: I know and am perswaded through the Lord Iesus, that nothing is vncleane of it selfe: *Rom. 14. 14. Non quaro quo vescaris, sed quo delecteris*: I demand not what thou doest eate, but wherewith thou art delighted (saith *S. Augustine.*) And *S. Paule* reporteth vnto vs, that the Iewish ceremonies be now *impotent and beggerly rudiments*: and that one word, which is, *Domino*, to the Lord, will serue for all; so all be done in the Lord, and to the Lord, all is well. *Rom. 14. 6.* He that obserueth the day obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord: He that eateth eateth to the Lord, for he giueth God thanks: and he that eateth not, eateth not to the Lord, & giueth God thanks.

And

And this *In Domino*, in the Lord, or to the Lord, as it requireth our obedience with ioy, & our ioy with thankgiuing, & all things in good order, and our order to be subalterne to the ordinance of God: so doth it *ipso facto* exclude all cōtrarietie, & subcontrarietie to God, that our law case may alwayes haue a reference to our law-giuer. Wherefore we must take heed that we be not contrarie to the Lord, in doing any thing opposit to the expresse word of God, neither be subcontrarie vnto him in resisting the substitute of God, who hath a commission from God, for the right ordering of these matters vnder God; for here goeth out the date of this licence.

Omnia mihi licent, All things are lawfull for me.

This was a common saying among them, which they tooke vnto themselves, as a special warrant of Christian libertie, frō the chiefe Iustice of peace Iesus Christ, who hath made peace be-

tween heauen and earth, God & man.
 And indeed it seemeth to be *καλαπαιτις*
 spokē of all externall indifferēt things,
 as to eate, to drinke, to weare this or
 that apparell is lawfull for me, yet is it
 not *καθολικη*, vniuersally to be vnder-
 stood. True it is, *Omnia licent*, but yet
 not *omnibus personis*, *omni tempore*, &
omni loco: all things are lawfull, but not
 to all men, at all times, and in all places;
 neither yet, which is a principal matter
omni modo, in euerie forme or manner.
 As for example, to eate flesh is lawfull,
 but not in time forbidden by the law
 of our country: for *si ad res medias præ-*
ceptum accedat, fiunt necessariae: to buy
 & sell is lawfull, but not in the Church:
 to sweare is lawfull, but onely before a
 Iudge, to end some controuersie: to
 sleepe is lawfull and natural, but not in
 the Sermon time: to weare apparel not
 forbidden; but for a Minister to go
 like a ruffian, or not to vse decent habi-
 liments in the Church, is a thing offen-
 siue and not so lawfull; neither is the
 manner

et. 2. 13

r. 21. 12

uc. 6. 13

od. 10. 7

20. 9.

manner alwayes allowable, as *animo contradicendi*, with a gainfaying minde and purpose, to feast on good Friday, and fast at Christmas, which thing is reprov'd by *Caluin* himselfe. Not that either he or we, put or place any religion in the things themselves, either in observing of a day or not, in eating or abstaining from flesh, in wearing or not wearing of this or that kind of apparell, or such like: but because, as one saith: *Sunt in homine veluti mundi duo, quibus & varij reges, & varia leges praeesse possunt*: Two worlds as it were, be in a man, one resembled in the soule, the other in the bodie, two kings over these two worlds, Christ, and Christ his deputie the lawfull magistrate; two kinds of lawes correspondent to all the rest, Ciuill or positive law of the countrey from the king thereof; spirituall & eternall of the Church, from Christ her head. The spirituall kingdome of Christ yeelding vnto the politique or ciuill kingdome of the Lieutenant of

Instit. lib.
c. 19. sect.

Christ, some authoritie here on earth, for ordering & gouerning the Church in these indifferēt and external things, and omitting some matters, willingly as of purpose to be ordered by him; although *in elementis*, in the elements or simples of our profession, and in the infancie of the Church, being at that time a meere Church separated frō the bodie politique, *Beda* his rule is both true and certaine, *licita tractanda erant non præscripto legis, sed consilio charitatis*, Lawful things were to be vrged not by the strictnesse of the law, but by the counsell of charitie, yet *in mixtis & cōpositis*, in the mixt and compound, the states being incorporated, & the commaundements compounded in the flourishing and established state of the Church, the Kings commaundement being backed and seconded by God himselfe, and his Church being committed vnto him, there is euen in these indifferent things some conscience to be made, and some religious order to be

be obserued. Neither thinke I that any man ought so stily to stand or sticke vpon Christian libertie herein, whereas there being but three parts of Christiā libertie, the last and least of all the rest consisteth and is in ἀδιαφορίαις, in things indifferent: & a plain rule of the Apostle is broken, and a manifest commandement of God contemned, in resisting authoritie euen in these indifferent matters. This therefore was the error of the Corinthians, which the Apostle propoundeth in his owne person, and taxeth them for by a concession, that they thought that this was Christian libertie, that they might at all times, in all places or occasions, vse or not vse these indifferent things. And this is a point of discretion in the Apostle, that he doth not by an inuectiue sharply reprove them, but speaking in his own person, he most wisely teacheth what they should do in these cases. But in that he doubleth it, *Omnia mihi licent*, *All things are lawfull to me*: and againe,

Rom. 14
Exod. 31

Omnia mihi licent, All things are lawfull; the reasons may be these, either because they did oftentimes rehearse this saying, that all things were lawfull to them: or else because of the double dammage which happened vnto them hereby. First in that they prouoked the Lord Gods displeasure against themselves, in that they were partakers of the table of diuels. Secondly, in that they hurt and destroyed the weake consciences of their brethren, and strengthened the hand of the wicked in their idolatrie, by this their indiscreet action and fact, and so offended against our Apostles diuinity principle in another place, *Let all things be done to edification:* and this is our Apostles meaning and sence in this place.

Omnia mihi licent, All things are lawfull for me.

In the fourteenth chapter to the Romaines the twentieth verse, this part of my text ioyned to the part following, hath a commentarie; *All things indeed*

are

are pure saith he there; that expresseth what he meaneth by *all lawfull things* here. *All things are lawfull*, that is, there is not now vnder Christ as there were vnder *Moses*, many things impure; but all things are now indeed pure emphatically: *But*, saith he here, *but* saith he there; but yet say we, therefore this doctrine is not thus to be left thus vnlimited; there is a further matter to be considered. Wherefore it followeth here: *But all things are not expedient*. Which the commentarie in that place expresseth in more plaine words: *but it is euill for the man which eateth with offence*: so that a man may vse things, or rather abuse things lawfull in them selues to the hurt of himselfe, that is, whē things indifferent are done with offence: for this hath a *ue*, a wo denounced against it by Christ himselfe: *ue homini per quē* Math 18: *scandala: wo be to that man by whom offences come*. Wherefore for a further commentary of this commentary, you shall take the old distinction as it is commonly

monly vsed : there is *scandalum acceptum*, an offence taken : & there is *scandalum datum*, an offence giuen. But as for *scandalum acceptum*, an offence taken where none is giuen, neither is there anie *ue*, anie wo denounced against it by Christ, neither is it the euill spoken of by *S. Paule*: for euen our Saviour himselfe (who was without sin, and therefore without euill) had notwithstanding this scandal, this offence taken at his wordes, which were the words of truth, and at himselfe who is truth it selfe, *Ioh. 6.* It is therefore *scandalum datum*, a scandale or an offence giuen, which causeth the woe to him that bringeth it, and bringeth the euill to him that causeth it. To shew and illustrate this point in the matters that we haue in hand, as also to be a further commentary to both the former commentaries, take the sixth Chapter of this Epistle, verse 12. the tenure whereof be these : *Omnia mihi licent, sed non omnia conducunt, &c.* All things are
lawful

lawfull for me, but all things are not expedient: all things are lawfull, but I am not brought into subiection of any thing: which place teacheth vs, first, that which this place also doth, that our *licent* must haue a *conducunt*, our lawfull must be profitable to our selues and others, or else our libertie without restraint, will be nothing but the abstract of *licet*, *licentia*, a meere licentiousnes: secondly, that in this our libertie, we are put in mind of our seruice to God, in that he saith in that place, that he is brought into the subiection of nothing. For this is the libertie of the seruants of God, that they must serue him onely, and not be subiect to anie other thing, neither to principalities nor powers, to Angels nor Archangels, much lesse to the elements, the baser things of this world. This disableth the authoritie of the things ouer man, & enfranchiseth or setteth man at liberty frō the things; but it doth not disable the authority of man ouer the things, or dischargeth
man

man from the authoritie of man commanding a decent order to be kept in the right vse of the things.

Now then seeing that these lawfull things whereof the Apostle maketh mention in this place, be partly the bounds of Christian libertie, and this libertie is but the libertie of seruants: therefore as we see here among vs, those seruants deserue especiall commendation, that be first profitable themselues, and then stire vp others to become good seruants: so they do especially vse their Christian libertie well, who first regard *εἰ συμφέρει*, whether the thing lawfull be profitable, and then *εἰ οἰκοδομεῖ*, whether it edifieth or not. For he onely is the good and faithfull seruant of God, who in all things seeketh to aduance the kingdom of God: and therefore our Apostle *Paule* in another place saith of himself: *Omnia omnibus factus sum: I am made all things to all men*: there is the practise of this *Omnia licent*, all things are lawfull. If you aske

Cor. 9.22

aske him to what end : he will answer,
ἵνα κερδίσῃω, ἵνα σώσω : That I may winne,
 that I may saue, both in one verse; both
 words of profite, which is the first li-
 mitation: the first exercise of *conducere*
 to profite, is *lucrefacere* to gaine : the
 next is *saluos facere*, to saue or keepe
 safe. If further you demaund, what he
 would winne or saue, his answer is *non-*
nullos; ut lucrefaciam infirmos, ut saluos
faciam nonnullos, that I might win the
 weake, that I might by all meanes saue
 some : there is the second point of this
 place, to wit, edification.

What greater helpe vnder God to
 all this in these indifferent things then
 conformitie, where brethren go hand
 in hand, and all draw one way, and all
 follow one course? What greater hurt
 then confusion, where the minds be-
 ing distracted, the workmen are distur-
 bed, and the worke is dissolued? Let
 this therefore be the triall who giueth
 the scandale or offence, he that confor-
 meth himselfe, that iointly with his
 brethren

brethren and fellow labourers he may set forward the worke; or he that separateth and secludeth himselfe, for small matters, left at libertie to be done or not to be done (sauing only that herein we are tyed to the ordinance of man, as the authoritie appointed by God) thereby breeding confusion and disorder in the Church, thereby making a breach amongst brethren, thereby laying a stumbling blocke in the way of the weake, thereby laying open a gap to the enemy, and thereby bringing hinderance to the worke of the Lord.

Thus much of the *maxima* and the two limitations thereof iointly, now seuerally a word or two of either of these two limitations. The first limitation that restraineth libertie that it becommeth not licentious, is *conducunt*, if they haue an eye that they vse not their libertie in anie thing that shal not be expedient or profitable.

Bonum autem expediens, is of diuers sorts; for either it is *voluntaty*, which causeth

of things indifferent.

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feth profit, or *φωλατικόν*, which is profitable, in keeping that which is gotten, or *σηματικόν*, which signifieth & sheweth vs that which is expedient: for as in the state of our bodie we say, that in one respect *medicina* is *sana*, physicke is healthfull, because it causeth & procureth health; in another respect we say, that *cibus* is *sanus*, our diet is healthfull, and *exercitatio sana*, our exercise is healthfull in that it preserueth our health, in another *urina est sana*, the water is a sound or healthful water, in that it sheweth the partie whose urine it is to be both healthful & sound: so likewise in our soules, the spirit and word of God is the health of our souls, in that by these blessings our soules health is procured and preserued to vs. But our words and works they be *σηματικά τῆς ὑγιείας*, they also may be said to be sound and healthfull, as far forth as they be signes of the soundnesse of the heart, and frutes of the spirit working by loue. And in the whole church
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and gouernment thereof, as confusion and disorder be signes of distempered humours, so conformitie and good order be, in these indifferent externall things, manifest signes of the eucrasie and good health of the Church. Neither onely are these *σηματικά*, signes in vs of the grace of God, but they may be *ποιήτικά* in others by the good spirit of God woorking together in their harts: *Let your light so shine before men, that they seeing your good works may glorifie your father which is in heauen.* Thus is your *licet* to be limited with *cōducit*, your lawfull to be accompanied with profitable. I might set out this point by another similitude of the getting, keeping, and shewing forth of riches: As first the *ποιητικόν*, the efficient cause of riches is the gift of God: *The blessing of God maketh rich*; the *συλαλητικόν*, the keeping of them is in the wisdom of man by the blessing of God: but the signe of riches, be liberall actions and workes which shew and set forth the
riches

riches of anie man, both inwardly and outwardly, more then anie bragges or boastes of riches whatsoever: and the holy Ghost seemeth in the Scripture to haue an ayme at this similitude, where he saith, *Be rich in good works*, that is, as *S. Iames* aduiseeth vs to *shew or set forth faith by works*, that they may be both expedient to your self in the growth and increase of faith, and profitable to others to stirre them vp to newnesse of life, and edification, which is the second point towards which I haste; onely thus much by the way, *Caiphaz* tooke a wrong course, that applied *licet* to *expedit*, it is lawfull because expedient, when rather he should haue limited *licet* by *expedit*, first haue considered whether it were lawfull that one man should die for the sinnes of the people, and then haue brought in his plea of *expedit*, it is expedient that one man should die that the whole nation perish not. The like impious sentence was that of the Pope

1. Tim. 6. 18

Iames 2. 18

of Rome, when he adiudged the Templars to sodaine destruction: *Et si non licet per viam iustitie, licet autē per viam expedientie*: Although (saith he) it be not lawfull by the way of iustice to destroy them, yet notwithstanding it is lawfull by the way of expedientie; a most senselesse sentence, and altogether not becomming his holinesse, as though any thing could be expedient, that is not iust and lawfull: many things are iust and lawfull which are not expedient, not any otherwise. But I come to the second limitation.

Sed non omnia edificant: But al things edifie not.

This is the second limitation, and it raiseth the state of Christianitie a step higher, for *licet*, without *expedit*, lawfull and not profitable, is good law, but naughtie policie, *expedit*, without *edificat*, profitable & not edifying is good policie, but naughtie diuinitie: *licet, expedit, edificat*, lawfull, profitable, and edifying, is good law, policie and diuinitie.

nitie. So that the true Christian, must neither let his cause hang in *licet*, the common pleas, where is all law, and not so great respect of conscience, nor in *expedit*, the Kings bench, where is both law and profite, but small regard of religion; but he must bring it to *edificat*, the court of conscience or Chancerie, where both law and profite be tempered by charitie.

I might also compare these three words to the three parts of the Bible, the Law, the Prophets, & the Gospell, *licet est legis vocabulum*, lawfull, is a law terme, *expedit est Prophetarum vox*, profitable, is the Prophets voice, but *edificat*, but edifying is the Gospels speech: but this may suffice of this point: only I wil adde this, that *edificat*, edification is both *finis legis veritatis*, the ende of the law of truth, in this verse; and also *principium regule charitatis*, the beginning of the rule of charitie, in the next: that as words of truth must tend to edification, so all workes of charitie be-

gin from edification; and therefore vpo this principle of truth, is groundd and followeth this precept of charitie: *Let no man seeke that which is his owne, but euery man anothers wealth.*

Nemo quærat quod suum est, &c. Let no man seeke that which is his own.

This 24. verse I said was *regula charitatis*, the rule of charitie, and that I will now proue by conferring the two parts of this verse with two other places of Scripture. The first is in the 13. Chapter of this first Epistle to the Corinthians: *Charitie seeketh not those things that be her owne*: what else saith the Apostle here: *Let no man seeke that which is his owne*; but onely he applieth that here by particular exhortation, which before he deliuered in vniuersall doctrine. The second place is in the first to the Corinthians. 8. 1. *Charitas ædificat, Charitie edifieth*. What else meaneth he in this place by the affirmatiue part, when he willet vs that euery man should *seeke that which is anothers*, but that

that we should endeavour to edifie one another?

Nemo querat quod suum est . Let no man, &c.

This lesson is too much and yet not enough learned of worldly men ; too much in one sence , in that there be some kind of men, that because the Apostle forbiddeth euerie man that he should seeke his owne; and no man can call any thing *suum*, properly his own, but sinne, transgression, corruption, & shame ; *sua peccata, sua fraus, suum scelus, sua iniquitas* : their sinnes be their owne, their deceits, their wickednes, and their iniquities ; therfore they will hudwinke them selues wilfully that they may not see and seeke to find out their owne sinne and wickednes , that they may returne vnto the Lord and he may heale them : these mistaking the marke do ouer-shoote it on the left hand. But if you do *dextrè intelligere*, rightly vnderstand it, the whole world cometh short of it. *Let no man* (to wit,

in the vse of Christian liberty) *seeke his owne*, that is, *quod ipsi licet libet*: for as it was the speech of an incestuous mōster, *si libet, licet*, to make lust a law: so *quicquid licet, libet*, to do whatsoeuer we may do by law, is the part of a libertine Christian. We must somtimes *decedere de iure nostro*, depart from our owne right, euen as Christ Iesus being the sonne of God did humble himself, *sub forma serui*, vnto the state of a seruant, for our sakes.

mil. 2. 7.

Sed quisque querat quod alterius est.

But let euery man seeke anothers wealth.

This part also is too much followed of some in the wrong sence, and too little of all in the true: for to seeke other mens commodities to drawe them to themselues, to seeke other mens goods for their own vse, is so common a practise, that it seemeth that men haue no need to be instructed in this point: but to seeke other mens wealth, so that they will do nothing that may giue iust offence

of things indifferent.

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fence to the least, & will do any thing that may edifie the most men, herein they are such dunces & non proficiēts, that men will not learne, no though they be instructed by the spirite of God.

Quod alterius est, That which is anothers.

This word *alterius*, anothers', maketh the action of seeking to be a relative action, and this relation of all our actions and endeauors in things indifferent vnto the good of others, is to be considered either in common, or in seuerall. In cōmon, euery man is bound to maintaine with all might & maine, nay to preferre, the common good of Church or commonwealth before his owne priuate gaine or commoditie. The heathen Oratours instruction is worthie the attention of Christians in this point: As we are not borne of our selues, so we are not borne to or for our selues alone: one part of our life our wiues and children will take vp,

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ther part our friends and kinsfolke, and the greatest part of all our country and commonwealth doth challenge of dutie to belong vnto it. And as this is the part of euerie man, so more chiefly of those whose persons are fitted to this purpose; publique persons must seeke the publique commoditie before others, and the common good before their owne and proper welfare. The publike persons office and good is in some sort described by the heathē Philosopher: *Omnium somnos illius vigilantia defendit, omnium otium illius labor, omnium delicias illius industria, omnium vacationem illius occupatio*. His office and care preserueth the estate of al, and procureth the good of all; all mens sleepe his watchfulnesse, all mens ease his labour, all mens delights his industrie, all mens vacation his occupation. These publike persons be of two sorts: the Magistrate, and the Minister. An example of a good magistrate we haue in *Moses*, whose zeale for the common
good

good of Israell was so great, that for their sakes he desired to be razed out of Gods booke. *Exod. 32. 33.* An example of a good Minister we haue in *Paule*, who for the benefite of his brethren could wish to be separated frō Christ, *Rom. 9. 3.* Thus is this relation, or relative action of seeking anothers good to be considered in common: and againe in seuerall it hath three combinations, or relative coniugations. One another, may be either the superiour to his inferiour, the equall to his equall, or the inferior to his superior, and euerie one of these haue seuerall duties which be his owne, and pertaining vnto him, and ought of dutie to be performed vnto him of the other: the inferior to his superior must giue *reuerentiam* and *obedientiam*, the equall to his equall supplie, *auxilium* and *consilium*, the superior to his inferior must repay *custodiam* and *disciplinam*. A word or two of either of these, and so an end. The duties that the inferiour oweth to his
 boog
 supe-

superiour, bereuerence & obedience; reuerence, as the homage of his bodie in all outward behauiour, as well in action, as to rise vp to him, & vse some action of submission, as in word, not to speake without due regard to whom he speaketh, and that the countenance be voide of all proud and disdainfull lookes; & in a word, that all his iesture and outward behauiour be so ordered, that the superiour may haue no exception against the cariage of his inferiour towards him. But yet this is not all, for obedience bindeth the inferiour more nearely to his superiour, for it tieth his soule in subiectiō vnto him: *πᾶσα ψυχή*: *Let enery soule* (saith our Apostle) *be subiect to the superiour power*. If thy better, to wit, the Magistrate, thy maister, thy father, or anie that is in authoritie ouer thee, commaund thee any thing, so thou doest it, thou thinkest thou hast discharged thy dutie; but I tell thee whosoever thou art, if thou doest it mutteringly or vnwillingly, thou haddest

haddest as good not do it at all, for thou owest obedience, that is souleseruice, vnto thy superiour, but thou canst not serue in soule but by the will, and therefore he that is vnwilling doth not obey.

What account the thinke you make they of the Apostles rule, who are so indifferent in these indifferēt matters, that they wil not in anie case yeeld vnto the authoritie of their superiours herein? Wherein (I pray you) consisteth their obedience? wherein their charitie? wherein seeke they the edifying of the Church, in procuring and seeking the good of others? Forsooth in this, in maintaining that doctrine which formerly they haue taught, in disobeying authoritie in these matters of indifferencie. Yea but what if they ought not to haue taught it, for who is he that ought to teach the doctrine of disobedience? And surely if the Prince directed & aduised by the learned and grauest men, and men in authoritie in
his

his realme, hath not power in his hāds to commaund all the Ministers in his land to keepe a decent and comely order in their ministerie, I knowe not wherein his supremacie doth consist: Let euery man, I meane euery Minister, be Pope in his owne Parish. But yet *constantia causa*, they must goe on where they haue begun. This were wel if there were *causa constantie*, constancie of the cause where there is cause of constancie is good. But tell me, I pray you, what cause of constancie where the cause was neuer good, and therefore neuer good for constancie, which as it is alwayes good, so must it alwayes haue a good cause: for *error in principio* an error in the beginning, groweth oftentimes to be an heresie in the ende. My aduice herein I refer vnto the next point, which is the second combination.

The duties of the equal to his equal be *auxilium* and *consilium*, counsell and helpe: if thy neighbor that is thy equall be

be distressed, and thy helpe may in any matter relecue him, and stand him in stead, thou art bound by Christian dutie to put too thy helping hand: if at a-
nie time he erre and be deceiued, the same dutie bindeth thee to counsell him. The best counsell and helpe that I can giue vnto my brethren, as concerning the cases now in hand, which also I promised in the former point, is this,
pœnitentia nunquam sera, si seria.

The third and last relation is, of the superiour to the inferiour; and the duties thereof be *custodia* and *disciplina*, custodie and discipline, the inferiours are the charge of the superiours, & they ought both to keepe them from harme by custodie, and in order by discipline. The Magistrates dutie is, to preserve the innocent people from the iniurie of the oppressor, & to punish the guiltie by the rod of discipline: and so the Minister is to keepe his flocke from rauening wolues, and separate the scabbed sheepe from the sound by the rod
of

of discipline, and so in all others. In regard of which two duties, of keeping and ordering of the people, the word of God resembleth a good king vnto a diligent pastor or shepheard, and a carelesse Prince vnto a negligēt shepheard, *1. King. 22. 17. Then he said, I saw all Israell scattered vpon the mountaines, as sheepe that had no shepheard: & the Lord said, these haue no maister, let euery man returne to his house in peace.* Where the people are kept, that is, duly fed and kept in order, that is, disciplined aright, there be both sheepe and shepheard: but where they be either not at all, or not in order kept, there be sheep without a shepheard. From hence blinde *Homer* borrowed some light, and seemeth to see somewhat, whose king and chiefe magistrate is entituled and called *ποιμην λαοῦ*, the shepheard of the people, whose fold is custody & whose dog is discipline.

Now if some man shall say, that he is so base that he hath no inferiour, to him

him I answer plainly, there is no man
 so base but he hath an inferiour, if not
 amongst others, yet in himselfe: first
 in the whole man, the bodie is infe-
 riour to the soule, and the godly haue
 performed in themselues these duties
 to their bodies: *Set a watch, ô Lord, be- Psal. 141*
fore my mouth, saith the Prophet *Da-*
uid; there is custodie. And in another
 place *ἵπνισα τὸ σῶμα μου. I tame my body*
and bring it into subiection, saith *S. Paul*
1. Cor. 9. 27. there is discipline. Againe
 in the soule, the vnreasonable part is
 inferiour to the reasonable, the affe-
 ctions vnto reason: and therefore the
 Preacher speaking of the hart, the seate
 of affections, giueth vs this counsell,
Omni custodia custodi cor tuum, Looke to
thy heart, and the affections therof *with*
all diligence, let reason rule them. And
 euen in reason, in the vnderstanding
 and will of man, nature, corrupt na-
 ture ought to be subiect to grace. For
 that we may *instare in proposito*, to seeke
 our owne, and to neglect anothers
 wealth,

wealth, is the part of a carnall and naturall man, although he be well instructed in the knowledge of truth. Contrariwise to seeke anothers good more then our owne pleasure or profite, is the property of a man indued with the spirit of Christ, and true charitie. God for his infinite mercie graunt that his grace may rectifie our reason, our reason may reforme our affections, and our reformed affections may so gouerne our bodies, that we may grow vp into perfect men in Christ Iesus: to whō with thee ô Father, and thy holy Ghost, be all honor, glory, thanksgiuing and praise, now and for euer. Amen.

THE



THE PLAINE

foot-path to the paradise of God.

Matth. 21. 5.

*Ecce, rex tuus venit tibi mansuetus.
Behold thy king cometh vnto thee meeke.*



OV R Sauour Christ
coming into the world,
alwayes and at all times
loued pouertie and hum-
ilitie: as in his birth, in
his life, in his death, & after his death.
In his birth, for he had an humble and
poore mother; in his life, for he had
poore companions and fellowes: in
his death, for he had a straite bed, to
wit, his crosse, which was so narrowe
and straite, that it afforded not place

G for

for both his feete, but that the one was faine to be nailed vpon the other: after his death, for he had a poore sepulcher, for he was not layd in his owne sepulcher but in another mans. And yet for all this we ought not to think the more basely of him, but rather the more highly to esteeme him: because as *S. Augustine* saith, *Humilitas virtutum est sublimitas*, humilitie is the height of all vertues: and therefore our Sauour Christ, though he was *humilis*, yet is he not *vilis*, though humble, yet not base. As also this place enforceth to vs, *mansuetus*, he was mecke, there is humilitie: *Rex tuus*, thy king, there is sublimitie. *Rex tuus*, thy king, there is the height of his estate: *Mansuetus*, mecke, there is the lowlinesse of his heart. And these two be two parts of this text: the height of his estate, and the lowlinesse of his heart. And the third part is betweene these two, and is the vse and application of both these vnto vs. *Venit tibi*, cometh to thee, saith our Sauour speaking

speaking to the Church, the congregation of the faithfull. Say he is a king, that is his glorie : say he is meeke, that is his vertue : but say as he saith here; that he is thy king, and cometh vnto thee meeke, and that is thy comfort. Is he a king? then is he to be feared. Is he meeke? then is he to be loued. Is he thy king & cometh vnto thee meeke? then is he to be reuerenced, that is, both to be feared and to be loued of thee. These be the parts : of these in their order.

The first is the height of his estate; *Rex tuus*, thy king : but here me thinketh I misse a word not spoken of in my diuision. *Ecce*, Behold: behold thy king. It is true indeed : but yet we did not forget it neither : for it belongeth to the height of his estate. For as we see high states, great personages haue their gentlemen-vishers go before the to make them way: so before *Rex tuus*, thy king, goeth *Ecce*, behold thy king cometh; to prepare way for this high

estate in the harts of men, whither this king meaneth to come: so that this *Ecce*, in this place, as it is in most other places, is the gentleman-vsher word, preparing way in the heart, for greater matter following. So that, as when so euer you see any gentleman-vsher, you know that he is some great personage that cometh next: so when so euer you see this word *Ecce*, *Behold*, you may be sure that it is some great matter that followeth next after it. And as this *Ecce*, is a preparatiue word, so is it in this place a peaceable word. For *Behold* in this place is as much as be bold: for he is not a traitor, but he is a king: and not a strange king, who perhaps is now in league with thee, but may hereafter do thee a displeasure, if now he see where thou art weakest; but he is *Rex tuus o Sion*, that will build up the breaches of Sion, and repaire the decayed places of Hierusalem: he it is that cometh, and therefore *Ecce*, *Behold*, that is, be bold to let him enter in. *Atollite portas*, Lift

vp the gates, saith Dauid in the Psal. & introibit rex gloria, and the king of glorie shall come in: Ecce, behold, saith our Sauior here in the Gospell, Behold, that is, be bold to lift vp the gates of thy heart: venit rex tuus tibi: thy king cometh vnto thee: so that this *Ecce, behold,* hath a double office, outwardly and inwardly. Outwardly, to prepare the eares, which be the first gates, that Christ by the preaching of the word passeth thorough to come into our hearts: and also it hath an office inwardly, and that againe is of two sorts: to prepare the vnderstanding to know his greatnesse, that he may be reuerently receiued, because he is a king: and againe to prepare the will to be willing to acknowledge his kindnes, that he may be most louingly entertained and embraced, because he is thy king, but so that as his kindnes in that he would be ours, saith, Behold, I do not disdain: so his greatnesse, in that he is a king, saith, Behold, doe not you presume: Behold, his

goodnesse saith he is thine, and therefore be bold: Behold, his greatnesse saith he is a king, and therefore be not too bold. Greatnesse and goodnesse begot this child of admiration, *Ecce, Behold: Behold, thy king.*

But now leauing these circumstances, let vs come to the substance of the text; wherein first we must consider what manner of king this is, and how it cometh to passe that he is ours. *Iustine Martyr* taxeth the Iewes as grosse headed, and earthly minded; for expounding all the promises of the Messias to be meant visibly and grossly of some great worldly Prince, mightie potentate, or glorious captaine and warrior, who should subdue all natiōs, and bring them in subiection vnto the Iewes: when as the might, power and authoritie he vsed at his first comming was saith he *κρυφα δύναμις*, a secret vertue and power, not pompous, plausible, or visible to the eyes of the world: and this he proueth to be paralleled before

fore in the destruction of Amelech:
κρυπία γὰρ χεὶρ, for with a secret hand
or might God fighteth against Ame-
lech: spiritually Amelech is Satan. You
may therefore vnderstand, that the se-
cret vertue of God was in Christ cru-
cified: whom the diuels do tremble at,
and all principalities and powers in the
world do feare. And this power of
God in Christ, as without all shew of
pompe it did, and doth worke the de-
struction of our enemies; so in like sort
secretly and couertly doth it work our
saluation by ruling vs inwardly, not
with glorious shewes, but with his
truth. There is indeed a specious and
flourishing kind of gouernment ordai-
ned of God, which is *regnum inter nos*,
the kingdome that is amongst vs: but
that whether it be ciuill authoritie is
disclaimed by our Sauour in the case
of the two brethren: no not *Iudex in-*
ter nos, not so much as a Iudge, much
lesse *Rex inter nos*, a king among vs. Or
else Ecclesiasticall, in his subiection to

Luke 18.

the high Priests authoritie is not stood vpon; and yet *Rex*, yet was he a King by the testimonie of the heathen, both wise men, *ubi est ille, qui natus est rex Iudeorum?* where is he that is borne king of the Iewes? and mightie: *Iesus of Nazareth the king of the Iewes*. This kingdome therfore being not in sight, must needs be that *κρυπία δυνάμις*, that secret power, not *regnum inter nos*, but *intra nos*: not the kingdome that is amongst vs, but which is within vs. And this as it is, with lesse noise and shew, so is it with greater maiestie and power then that other. All the authoritie of the kings in the world, let them trie the vttermost they can do, either by threatnings or promises, loue or feare, cannot plucke one of these subiects from God, or remoue a true Christian from Christ: witnesse *Ioseph* in the prison, *Jeremie* in the dungeon, the three children in the fornace, *Daniel* in the Liōs denne; and all the Apostles, *S. Iohn* in wi l, the rest in deed: & infinit Martyrs
in

in the primitiue Church euen in death
it self. *Tertullian* stādeth vpō this point
against the heathen; *Iustin Martyr* buildeth
vpō this groūd against the lewes,
but *S. Paule* is verie maruellous in this
case against all the world. *Rom. 8. 38. 39*
For I am perswaded (saith he) that nei-
ther death, nor life, nor Angels, nor prin-
cipalities, nor powers, nor things present,
nor things to come, nor height, nor depth,
nor any other creature shall be able to se-
parate vs from the loue of God which is in
Christ Iesus our Lord: Take the particu-
lars and know the reasons, Rom. 14. 17.
For the kingdome of God is not meat
nor drinke, but righteousnesse and
peace and ioy in the holy Ghost; these
be they that vphold the kingdome of
Christ in vs, not meate and drinke: for
the Apostles rule is surely true: *meates* 1. Cor. 6
for the bellie, and the bellie for the meates,
but God shall destroy both it and them:
howbeit, the kingdome of God, and
the good that there is neuer shal decay.
Indeed all other kingdomes without,
besides,

besides, or contrarie to Christ; take away these things from them, let them haue no meate and drinke, and they will soone come to nothing: but the kingdome of God, when all meate, all men, all the world, and all the kingdomes in the world, are ouerthrowne and consumed, then shall it flourish in the perfect beautie: for rightcousnes, peace, ioy in the holy Ghost, and such like spirituall fruites of the kingdome of Christ, they be καὶ ὁ δὲ αἰώνιος ἄγας as *Iustine Martyr* speaketh. This then is the first point in this king to be considered, the manner of his kingdome. Hereunto are to be added three other: to the manner of the kingdom, the nature of his subiects, the coronation of the king, the glorie of all, both of king, kingdome, and subiects, is to be annexed. For the nature of the subiects, vnderstand that the two kinds of kingdomes, *inter nos*, and *intra nos*, haue two kinds of subiects, deliuered vnder two similitudes, of two kind of sonnes
in

in two promises vnto the patriarkes. The one similitude resembling one kind of sonnes or subiects is deliuered in that promise, *as the dust of the earth: Gen. 13. 16. 1. Sam. 13. 5. ὡς ἄμμος τῆς θαλάσσης*, as the sand on the sea which is innumerable. The sand on the sea side saith *Iustine Martyr*, as it is innumerable, so is it vnprofitable and vnfruitfull too, for no fruite groweth thereon: this innumerable & vnprofitable seed of *Abraham*, was the children of *Abraham* according to the flesh: of this seed the Pharises were, and bragged thereof to our Sauour Christ, *We are the seed of Abraham, Abraham is our father. Ioh. 8. 39.* Another kinde of subiects, children and seed of *Abraham*, are deliuered in another promise, vnder another similitude, and in another place: *sicut stella cæli: Gen. 26. 4.* and in the 15. of *Genes.* he willeth *Abraham* to looke vp to heauen, and to tell the starres if he could, and saith: *sic erit semen tuum.* And these are the seed, children, and subiects

subiects which our Sauior Christ himselfe speaketh of, when he reiecteth the Pharises as the bastard brood of *Abraham*: *If you were the sonnes of Abraham, you would do the worke of Abraham: Ioh.*

Rom. 4.

8. 39. 40. 41. Stelle cæli, the starres of heauen saith the promise: the sonnes or citizens of heauen saith the practise. *Nostra conuersatio est in cælis*, *Our conuersation is in heauen*, saith *S. Paule Phil. 3. 20.* These be the attendants, and this is the attendance that this king requirith: not the dust of the earth, for they were the Pharises: but the stars of heauen, for they be the faithfull; and yet both the seed of *Abraham*.

The next point that cometh in and offereth it selfe to be considered in this place, is the coronation of this great king: wherein a principall matter (as you know in euerie coronation it is materiall) is, *unctio*, the annointing of the king: this annointing is described vnto vs in the *45. Psalme*, verse 7. first in the author and act of annointing:
because

to the Paradise of God. 93

because God euen *thy* God hath annointed thee: and secondly in the qualitie of the oile; *with the oile of gladnesse*: and thirdly in the quantitie thereof: *aboue thy fellowes*. In all which points is pointed out vnto vs nothing else but the spirituall annointing of Christ with grace, which is there called the oile of gladnesse: and that the oile of gladnes is grace, and signifieth grace in that place, it is plaine by the effect which is set downe in the first wordes of that verse, to be *the loue of righteousness, and hatred of wickednesse*; and all this is the worke of grace. And that Christ was and is annointed with this spirituall oile, the speciall grace of God, that is plaine both by his conception, *Luke 1. 35. The holy Ghost shall come vpon thee, and the power of the most highest shall ouershadow thee*: and also by his life, *Luk. 2. 40. And the child grew, and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him*. And further that hee was annointed with

with spirituall oile, the speciall grace of God *about his fellowes*, that is easily declared in three points. The first grace of God, that Christ had about all his fellowes, all the children of God, is *gratia capitis*, he hath grace to be the head, whereof the whole Church is the bodie: *Ephes. 5.23. Col. 2.19.* The second grace that Christ hath about all his fellowes, is *gratia originalis iustitie*, the grace of originall righteousness: we all are conceived and borne in originall sinne, but he without sinne, in originall holinesse and righteousness; and therefore he is called in the first of *S. Luke τὸ ἁγνόν μου ἄγιον*, *that holy thing which shall be borne of thee*, borne holy, and doth liue holy for euer: in which sence he is called by *Dauid: Deus iustitie*, *the God of righteousness*: & of *Paule* is he said to be, *Homo iustitie*, *1. Cor. 1. 30. who of God is made vnto vs wisdom, righteousness, and sanctification and redemption.* The third wherein Christ surpasseth all his fellowes, all Christians,

ans, who through his grace are made also the children of God, is *gratia hypostaticæ unionis*, the grace of his hypostaticall vnion, whereby God and man are made one Christ, hauing vnited in one person the two in some respect, otherwise contrarie natures of the Godhead and the manhood. *Phil. 2. 6. 7.* *Gratiâ capitis*, in the grace of the head, *gratiâ originalis iustitiæ*, in the grace of originall iustice, and *gratiâ hypostaticæ unionis*, in the grace of hypostaticall vnion: in these three annointings, in these three graces, Christ excelleth all Christians; and all kings, Christians and others. And the reuerſion of these three graces, and the ouerplus of these three ointments of Christ addeth or implieth three essentiall points in the office of all kings. First as Christ is the head of the Church, so vnder God the king is supreme head of his kingdome in all causes. Secondly, as Christ hath originall iustice, so all the offices of iustice, all the ministers of iustice, and all the

the acts of iustice in the whole realme, be originally in the king, and come originally from the king. Thirdly, as in the person of Christ both the natures be vnited: so in the office of the king both estates be combined, and he himselfe being the Lieutenant of God in his office, after a sort may iustly be said to be ioyned vnto God. The second thing that is done at the coronation of this king, is the proclamation, or title proclaimed: and that is not *Rex Francia*, the king of France, nor *Rex Asia*, the king of Asia, nor *Rex terra*, the king of the whole earth: but *Rex magnus super omnes Deos*, a great king aboue all Gods: *Psal. 95. 3.* *Rex regum*, *Dominus dominantium*, that is blessed and Prince onely king of kings, and Lord of Lords. *1. Tim. 6. 15.* Nay, when he is crowned, the trumpets of heauen, nay the Angels of God, nay the Spirit of God giueth him this title, *Rex gloria*, the king of glorie, and *Dominus exercituum*, the Lord of hosts: *Psal. 25.* There be

be two gifts of God which in a summe
or in an epitome do set downe vnto vs
all God his gifts : the one is the gift of
God his grace, the other of his glorie.
Grace is present at the coronation of
Christ our king, but glory is the crown
it selfe which lasteth for euer. Now if
anie desire to know this and to see this,
he desireth an excellent thing : but let
him not be too busie for feare his eyes
be dazled, & for feare of presumption,
and so of confusion. One there is that
seemeth to set downe twelue things or
marks whereby the greatnesse of the
glorie of the Saints in some sort may
be vnderstood, but we will acknow-
ledge our owne weakenesse, shallow-
nes and vnworthinesse, and not seeke
to be wiser, or seeme to see more then
the Apostle *Paule* (though caught vp
into the third heauen) could euer at-
taine vnto: for he confesseth, *the things*
which eye hath not seene, neither eare
bath heard, neither came into mans hart,
are, which God hath prepared for them

that loue him. And if for all them that loue him these incomparable good things be prepared, then how much more for his owne only begotten Son, in whom he is well pleased, be these infinite, incomprehensible, glorious, good things, not prepared onely, but also powred out vpon: and this in generall, though what they be, our shallow braine and weake capacity cannot comprehend, is the crowne of glorie fitted to the king of glorie, and by him bestowed likewise vpon the vessels of glorie. *Iustine Martyr*, rather telling what it is not then what it is, in fower priuatiue words, doth, as neare as another, set out this crowne of glorie, ἀπαθεία, ἀφθαρσία, ἀλυτία, ἀθαρσία, the first depriueth vs of passion, the sccond of corruption, the third of sorow, & the fourth of mortalitie. For this letter α, is στερητικόν, a priuatiue in euery one of these words, but yet a priuatiue of our priuations, which is an excellent infinite good thing, we being infinite euill and

and corrupt, to be depriued of all our priuations, and to be refined from all our corruption, is an vnualueable benefite and blessing of almighty God: and not onely this our euill shall be taken from vs, but also this, his goods shall be bestowed and conferred vpon vs: and this is that, that inferreth the next point, in the next word: *Tuus, thine*: that appropriateth this king vnto vs, to euerie one in particular: *Rex tuus*: thy king: for what was said to Sion, as to the whole Church, that is said to euerie citizen of Sion, euerie member of the Church in particular.

Ecce rex tuus: Behold thy king.

We are his, and therefore he is ours: he our God, we his creatures; he our redeemer, we his redeemed; he our Lord, we his seruants; he our king, we his subiects. *Quod sumus*, that we are, we are of him: *Quod sumus filij*, in that we are sonnes, we are it in him. If thou hast anie grace it is his gift; if thou hast any goodnesse, it is his grace. *Nam de*

plenitudine eius omnes bibimus, for of his fulnesse we all haue drunke. What then? is his fulnes euer a whit the emptier because all haue drunke thereof? not at all: for in him is *plenitudo fontis*, the fulnesse of the fountaine, in vs there is *plenitudo vasis*, the fulnesse of a vessel: and therefore according as in other, may infinitely aboue the nature and excellencie of all other fountains: though all the vessels be filled with grace from the fountaine, yet is the fountaine of grace neuer a whit the emptier. Thus hast thou possession in him, and yet he full of power in himselfe notwithstanding: thus hath he bestowed a benefite vpon thee in that he is thine, and thou doest owe a dutie vnto him, in that he is thy king, which requireth thy obedience, and that in such sort as he is thy king. To him that is the king of our countrey, we must do such seruice as our countrey lawes commaund vs: to him that is our spirituall king, we
owe

owe spirituall obedience: and to him that is our heavenly king, we must performe that dutie that is required of all those that shall be made citizens of the kingdome of heauen: that is, inwardly to serue God in spirit and in truth. Yea but he speaketh but to Sion onely, Tell the daughter Sion, Behold, thy king; and therefore it seemeth that none but the Iewes had this interest in him. Yea but this title was written ouer his head at his death, *Iesus of Nazareth king of the Iewes*, in three languages, Hebrew, Greeke and Latine, to signifie, that as well Grecians, and Romaines, or anie nation else that trusteth in his name, haue this interest in him as well as the Iewes, that he will be their king: *For he is not a Iewe that is one outward, neither is that circumcision that is outwardly in the flesh, but he is a Iew that is one within, and that is circumcision that is inwardly in the heart*, as the Apostle Paule witnesseth. Yea, but how could any haue this interest in him seeing he is God? To

Rom.

29.

this a certaine auncient diuine answereth , that , *fuit in eo sublimitas diuina , cum infirmitate humana* , diuine excellencie , with humane infirmitie : he is *Rex* , the king , in that he is the great God : he is *tuus* , thine , in that he was made weake man.

Whereby we may see, that we may prepare the way to the next point, how farre Christ humbled himselfe, that he might be ours . Belowe the nature of God is the nature of Angels , belowe the nature of Angels is the nature of man , below the nature of man is the punishment due to mans nature peruered and depraued. First therefore Christ humbled himselfe below himselfe, below his diuine nature , in that he was made lesse then himself: *Phil. 2.* againe he humbled himself below the Angels in that he could suffer , which the Angels can not : and therefore it is said in another place, *Minuisti eum paulo minus Angelis* : *Thou hast made him a little lower then the Angels* . Thirdly he descended

descended lower then the nature of man, in that he was a reproach among men, *vermis sum & non homo*, I am a Psal. 111 worme and not a man: *Esa. 53. 2. Non est ei species neque decor*: He hath neither forme nor beauty. Fourthly he humbled him selfe euen vnto punishment. Now there be three degrees of punishmēts: there is *pæna valde ignominiosa*, a verie shamefull death, as that of hanging, which belongeth to malefactors, there is *pæna valde laboriosa*, a verie painfull death, as to be fleyed, as was *S. Bartholomew*, or to be broiled, as was *S. Lawrence*: and there is *pæna*, a punishment, that is both these, both verie shamefull and verie painfull, and this is the death of the crosse, both shamefull as being the death of theeues, painfull as tormented in the most neruous and sensatiue partes. Wilt thou now trie thy state in him, and see his estate in him selfe: then must thou ascend vnto him by the same steppes or degrees by the which he hath descended vnto thee;

he is thy punishmēt reioined because he bare the punishment due vnto thee; he is thy man, in that he was made man for thee; he is thy Angell, in that he is the messenger of God for thy saluation; he is thy God, in that he made thee; he is thy king, in that he is thy God: thy punishment, thy man, thy Angell, thy God, thy king. Thy punishment, to free thee from paine, thy man to shield thee from shame, thy Angell to bring thee vnto God, thy God to guide thee with his grace, thy king to giue thee of his glorie. And thus much of the first point, which is the height of his estate; now followeth the second, which is the lowlineffe of his heart.

Mansuetus, meeke.

This is the verie receptacle and vessel whereinto God vseth to powre all his graces: *Humilibus dat gratiam*, God giueth grace to the humble: *Iam. 4. Sicut enim aqua ad loca ima, ita gratia ad corda humilia currit*, saith *S. Augustine*, as the

the water runneth to the lower places,
 so grace floweth to the lowly heart.
 And in his tenth booke *De verbis Do-*
mini speaking of *Marie Magdalene*, he
 saith, *Quanto humilior sedebat, tanto*
amplius capiebat, the lower that she sate,
 the more was her receipt of grace: at
 our Sauours feet she receiued more
 grace then in the kings throne. *Iacob*,
 when hee was lowest, euen on the
 ground; and when he was weakest, e-
 uen disarmed of al his senses by sleepe:
 then was he greatest in Gods fauour,
 for then he saw a ladder reaching from
 heaven to earth, & the Angels descen-
 ding and ascending therupon, *Gen. 28.*
Confluit aqua ad humilitatis conuallem,
 the water floweth to the lowly vallies;
 and therefore high places are drie whe
 low are full of water: light things of no
 worth, as feathers, mount with the
 wind; but things that haue substance
 and be of value, as gold, lye still below
 on the ground. The best eares of corne
 bow downe their heads, but they that
 haue

haue nothing in them stand starting
and staring bolt vpright : and the Pha-
risey amongst men , that braggeth of
himselſe , is of leſſer eſtimation with
Chriſt, then the Publican that beateth
his breſt. *S. Gregorie* in his *Pastorals*,
ſaith, that *pupilla oculi nigra videt, albu-*
ginem tollerans non videt, the apple of
the eye that ſeemeth blacke, doth ſee;
but that which hath a white filme ouer
it, that hath a pearle in it, ſeeth not : ſo
is it with the eye of the ſoule , as it is
with the eye of the bodie : that minde
that ſeemeth blacke in it owne ſight,
that ſeemeth darke , vile and vglie of it
ſelſe to it ſelſe , that mind ſeeth it ſelſe:
if thy vnderſtāding naturally ſeemeth
darke vnto thee, thy wil deformed, thy
affectiōs vile and baſe, and thy whole
naturall man vglie and corrupt in thy
ſight, then is the ball of thine eye black,
then ſeeſt thou. But if all ſeeme plea-
ſant, faire and goodly , and nothing in
thy ſight is amiſſe , then haſt thou a
white filme drawne ouer thine eye,
then

thē hast thou a pearle in thine eye, and this precious eye with a pearle in it seeth not at all, neither it selfe nor anie thing else, as it is in deed, & as it ought to see it. And therefore *Ptolomie* well saith, that *inter sapientes, sapientior qui humilior*, amongst wise men, he is the wiser that is the humbler: and the wise man saith: *Pro. II. Vbi humilitas ibi sapientia*, Where there is humilitie there is wisdom. Scalpon the Philosopher writing to *Alexander* hath these words, *Præsto est Deus tibi dare sapientiam*: God indeed (saith he) is readie to giue thee wisdom, *sed non habes ubi teneas eam, cum superbia plenus sis*: but thou hast not wherein to put it, seeing thou art full of pride. And therefore *Isidore* he saith, *Descende vt ascendas*, descend that thou mayest ascend; be humbled that thou mayest be exalted: for he that extolleth himselfe shall be abased, and he that exalteth himselfe shall be brought low. And here I pray you marke three degrees or steps of humilitie:

litie : the first is *subdere se maiori, nec
preferre se equali* : to submit our selues
vnto our betters, and not to preferre
our selues before our equals, & *iste*,
and this is necessarie to saluation. The
second is *subdere se equali, nec se preferre
minori* : a man to submit himselfe to his
equall, and not to preferre himselfe be-
fore his inferiours, & *iste*, and this is a-
bundans, this aboundeth. The third is
yet one degree further: *subdere se mino-
ri, in quo est omnis iustitia* ; to submit
himselfe to his inferiour, wherein con-
sisteth all iustice. But to come some-
thing more neare to this point, that we
haue in hand : other do otherwise di-
stinguish the works of humilitie, into
these foure steps or degrees. The first is
spernere mundum, to despise the world;
this is the first step to humilitie: the se-
cond is, *spernere nullum*, to despise no
man : the third is, *spernere seipsum*, but
to thinke basely of himselfe: the fourth
is, *non spernere seipsum sperni*, not to
scorne that he is scorned, not to des-
pise

pise that he himselfe is despised: and this indeede is the proper worke of meekenesse, which is defined by the auncient diuines: *Tranquilitas animi nullis molestijs irritati*, Meeknesse is the quietnesse of a mind, that can be pro- uoked by no troubles to disquietnesse; and this is *non spernere seipsum sperni*: not to scorne that he himselfe is scor- ned: for many can beare other trou- bles, as pouertie, sicknesse, imprison- ment patiently, and some can beare re- proches and not reuile againe; but he that can be contented to be cōterned and scorned in this world, he that scor- neth not this, he sure is built vpon a sure rocke, he hath that quietnesse of mind that can not be disquieted; he is meeke: and such was this king, that despised not when he was despised: nay he came into the world that he might be scorned: and yet being a king he did not destroy, but purchased a pardon with his owne heart bloud, euen for those that scorned him. And such shall we be, if we hūble our selues

vnder his hand that humbled himselfe for vs, euen vnto the death, and that the death of the crosse for vs: *Phil. 2.8.* *Manfueti dicuntur quasi manu assueti:* They are said to be meek saith the Philosopher, that are brought vp by the hand: and therefore repentant sinners are said to be meeke, who leauing their fiercenesse and naughtinesse, are conuerted to come vnto the hands of the Lord of mercie.

Now there be two wayes whereby sinners are made meeke. For *Albertus* saith, that there be some beasts & birds as Faulcons and such like, which are made tame, and returne to the hand of their maister, when they perceiue and feele some benefit, receiue some meate from the hand of him that called them: and so Christ, willing to conuert sinners vnto himselfe, leaueth not off to offer his benefites vnto them, and to feede them with his owne flesh and bloud; and thus he cometh meeke. But there be some that will not be made meeke.

meeke or tame, but by blowes, by whips and punishments: For the Philosopher saith, *lib.8. de animalibus*, that the Elephant being taken is beaten of his rider, that he may obey him, and thus they do tame him; his two former feete are tied hard together vntill such time as he becometh tame, and quiet; and then euer after he becometh as obedient and familiar as anie dog. Now then beloued, if we be of the nature of Elephants, stubburne and proud, and will not be tamed but by blowes, so that God to tame vs is euen driuen as it were, to send famine, the sword, and pestilence: the fault is not therefore in God, for he is meeke; but the fault is in our selues, for we would not regard him when he sent vs his benefiets, of peace, plentie, & health, neither would we be made tame or become meeke thereby. If therefore now in stead of peace he shall giue vs warre, in stead of plentie he shall send a famine, and in stead of health such sickneses and diseases

cases as haue not bene heard of in anie ages : yet is he no changeling , but we will not be chaunged : O that yet ye would repent and returne vnto him, and you shall trie him , euen yet also to be meeke and gentle, to forgiue you all your sinnes , and to receiue you into fauour : and thus much of the second part, the lowlinesse of his heart.

Now followeth the third part, which is the vse and application of both the other, and therefore is placed in the midst betweene them both.

Venit tibi: Cometh vnto thee.

If he be a king, and be not our king, what is that to vs? If he be our king, and be not meeke , what comfort is that to vs? If he be a king, our king, and meeke; and yet come not vnto vs , what benefite haue we by all this? And therefore this *venit tibi*, cometh vnto thee is the vse of all: for this causeth both our king and his meeknesse to be good vnto vs.

Venit tibi: Cometh vnto thee.

That is, *ad utilitatem tuam* , for thy profite.

profite, he cometh to thee: for thy profite, to suffer death for thee. See here the exceeding loue of our Sauior, ioy-
ned with our infinite profite: *Greater loue hath no man then this, that a man should lay downe his life for his friends: Iohn. 15.* For whereas there be foure signes to manifest our loue by, the last and greatest of all is this, as you shall see by their seuerall examples. First loue is made manifest by words, as by signes; for when the heart is full of loue, then the mouth is full of words of loue: *Luk. 6. Ex abundantia cordis os loquitur, Of the abundance of the heart the mouth speaketh.* Secondly loue is made manifest by benefices bestowed, and this is greater then the first: for manie will speake good words and full of loue, which will not performe the like in action. And therefore *S. Gregorio* saith: *Probatio dilectionis exhibitio est operis,* the proöfe of a mans good will is the bestowing of a good turne. Thirdly loue is made manifest by personal obe-

dience, if anie man for loue in person doth seruice; and this is greater then the former: for many would be content to supply in loue the want of their friends, but not to serue in person: but *Jacob* serued *Laban* seauen yeares for *Rahel*, *Gen. 19.* because he loued her. Fourthly, loue is made manifest by suffering aduersitie for the thing loued: *Multi enim darent personam suam ad seruiendum, qui non darent animam suam ad moriendum*, saith one; Many would giue their bodies to serue, who neuer will giue their liues to die for loue: and of this signe of this loue, the Apostle *Paule*, the true disciple of Christ speaketh, *2. Cor. 12. 15. I will most gladly bestow, and will be bestowed for you:* but Christ the maister of *Paule* & all Christians, he hath shewed all these signes of his loue vnto his spouse, which is his Church. For in the time of the Law and the Prophets, he shewed his loue by his words: *Baruch. 4. Beati sumus Israel: We are blessed o Israel, because those things*

things that please God are manifest to vs. Secondly he shewed his loue by his benefites bestowed, both in the law, before the law, and after the law: he hath giuen vs both temporall, corporall, and spirituall blessings, and he hath promised vs also celestial and heavenly benefites: *Mat. 6.* Thirdly he came in person and serued for vs, not seauen yeares, as *Iacob* did, but thirtie yeares, in forma serui, euen in the forme of a seruant: *Phil. 2. 8.* But principally in this place his loue is set downe, where he is said to come vnto vs, not to dine with vs, but to die for vs, not to suppe with vs, but to suffer for vs. And what did he come to suffer? *Dura verba, duriora verbera, durissima crucis tormenta:* He came to suffer hard words, harder stripes, but the most hard and cruell torments of the crosse. Wherein as he taketh infinite paines, so he doth exceeding good. For first in that he cometh, he must of necessitie mouere, moue towards vs, and *Christus est pri-*

munum mobile Dei, the first moueable goods of God; and as Christ moueth, so moue all the spheres of the grace of God, whether spirituall or temporall, for our good, according to our Sauior Christ his owne speech in the Gospel: *Primum querite regnum Dei*, First seeke the kingdome of God, and the righteousnesse thereof, and all other things shall be cast vnto you. Secondly, in that he cometh vnto vs, he must needs remouere, remoue all those things that make a separation betweene him and vs; for *eiusdem est remouere, cuius est mouere*, it belongeth vnto the same to remoue whose propertie it is to moue: as we see in the fire, it hath a propertie to moue vpward, and it hath an abilitie to remoue those things that hinder it from mouing vpward, as straw, wood, stone, or whatsoeuer cometh in the way whē it moueth, by burning it remoueth: and so Christ coming vnto vs, that he might moue the better vnto vs, he hath remoued and broken downe the partition

tion wall of sinne, that made a separation betweene him and vs, by dying he hath taken away the sting of death, and by descending into hell, he, the true spirituall *Sampson*, hath broken open and borne away the gates of hell, that he might come vnto vs. Looke how farre the East is from the West, so far hath he remoued all euil from thee, by mouing, that is, by comming vnto thee, if thy heart be prepared by faith and repentance to receiue him. Thirdly by coming vnto vs, he doth not only *mouere*, moue ouer vs by his protectio; nor yet *remouere*, remoue euill from vs by his power: but he doth also *promouere*, promote, & set forward the grace of God in vs by his mercy; for therefore is he called *Rex tuus*; thy king in his iourney towards thee: Behold thy king cometh vnto thee, that like as a king preferreth his seruants, so Christ preferreth all Christians that are truly so called; that is, all those that not only in name, but in nature also resemble Christ.

118 *The plaine foot-path &c.*

Christ. It is accounted in the way to preferment, to be admitted to come to the king, and to haue accessse vnto him: but if the king vouchsafe to come vnto thee, thou shalt haue worship in the sight of all the people: but if the king will vouchsafe to be thy king, and then come vnto thee, what canst thou want, that thou shalt not haue at his hands; when he himselfe is thy portion and thy possession, and cometh vnto thee as thy possession for euermore?

Euen so Lord Iesus come
quickly. Amen.

ay to
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